English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

First Collection

This English Translations are collected from
http://www.alifta.com

Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

This file is volume No.25 of 26

(Part No. 25; Page No. 1)

(Part No. 25; Page No. 2)

(Part No. 25; Page No. 3)

In the Name of Allah, the most Gracious, the most Merciful

(Part No. 25; Page No. 4)

(Part No. 25; Page No. 5)

cauterization

Fatwa no. 328

Q: Some Islamic books state that cauterization is Makruh (reprehensible), but they do not state evidence. However, cauterization proved to be an effective cure. Please, advise and mention the evidence.

A: Cauterization is a method of treatment mentioned in the Hadith. It is useful when it hits the disease - In sha'a-Allah (if Allah wills). However, the Prophet (peace be upon him) disliked it and forbade his Ummah to resort to it due to its severity and being similar to torturing with fire though it is used for the purpose of treatment, not torture. Thus, scholars said that cauterization is Makruh because the Prophet (peace be upon him) dislikes it when other alternatives are available. He also forbade his Ummah from resorting to it. In a Hadith related by Al-Bukhary on the authority of Ibn `Abbas (may Allah be pleased with both of them) the Prophet (peace be upon him) said, (Healing is in three things: a gulp of honey, cupping, and branding with fire (cauterizing), but I forbid my followers to use (cauterization) branding with fire.) It was also narrated by Al-Bukhary and Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with both of them) that he heard the Prophet (peace be upon him) saying, (Were your means of treatment to include an effective cure, it would be cupping, a gulp of

(Part No. 25; Page No. 6)

honey or branding with fire (cauterization) that hits the disease. However, I do not like to be branded with fire.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second and third questions of Fatwa no. 1445

Q 2: Is it permissible to cauterize a patient's head or part of his body?

A: If a patient needs to be cauterized and this will benefit him, it will be permissible for him to be cauterized for treatment. It was authentically reported from Jabir ibn `Abdullah who said: (The Messenger of Allah (peace be upon him) sent a physician to Ubay ibn Ka`b. He cut a vein and then cauterized it.) (It was authentically reported that when Sa`d ibn Mu`adh (may Allah be pleased with him) was wounded in his medial arm vein,

(Part No. 25; Page No. 7)

the Prophet (peace be upon him) cauterized him.) It was related by Al-Tirmidhy on the authority of Anas (may Allah be pleased with him) that (the Prophet (peace be upon him) cauterized As`d ibn Zurarah when the latter was afflicted with Al-Shawkah (a disease marked by redness of the patient's face and other body parts).) Al-Tirmidhy ranked this Hadith as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration). It was related by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, (Healing is in three things: a gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use cauterization.) According to another wording, (I do not like to be cauterized.) The previously mentioned Hadith indicate that it is permissible to use cauterization as a means of treatment when necessary. However, the Prophet forbade his Ummah (nation) to use cauterization if the patient does not need it and when other alternatives are available or when it is less preferred because of the pain it entails and because it is similar to Allah's punishment of sinners in Hellfire. Thus, the Prophet (peace be upon him) says that he does not like to be cauterized and he praises those who do not use it as they completely put their trust in Allah. Cauterization should be done by a professional so that he would cauterize a patient in the suitable spot

(Part No. 25; Page No. 8)

and take into his consideration the patient's case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Is it permissible to practice bloodletting to discharge bad blood from some veins?

A: It is permissible to discharge bad blood. It is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said, (Healing is in three (things): a gulp of honey, cupping, and cauterization. But I forbid my Ummah (nation) to use cauterization.) In another wording: (And I do not like to be cauterized.) The Prophet (peace be upon him) said that cupping is one of the means of healing, and this generally includes bloodletting and cupping. It is also authentically reported on the authority of Ibn `Abbas (may Allah be pleased with both of them) that (The Prophet (peace be upon him) was cupped and paid the one who had cupped him his wage.) Related by Al-Bukhari and Muslim. Moreover, it is authentically reported on the authority of Anas (may Allah be pleased with him) that: (Abu Taybah cupped the Prophet (peace be upon him), who ordered that he should be given two Sa`s (1 Sa` = 2.172 kg) of food and spoke with his masters so that they would reduce what they used to take from his earnings.) Related by Al-Bukhari and Muslim. Accordingly, his act indicates the permissibility of treatment by cupping.

However, this process should be handled by an expert of bloodletting to determine the case properly and choose the right spot in the body to be treated in this way as well as the right time. This person should also be fully aware of the patient's conditions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13690

Q: Your Eminence, I hope you will give me the legal Fatwa concerning cauterizing. Is it Halal (lawful) or Haram (prohibited)? I am an old man and I treat people by means of cauterization, but I do not know whether what I am doing is right or wrong. Kindly, advise, as I do not take any money for that. May Allah save you and make you beneficial to all Muslims.

A: Offering medical treatment by means of cauterizing is permissible, as it has been authentically reported that the Prophet (peace be upon him) said, ﴾If there is anything good in your medicine, it should be in the instrument of the cupper or drinking honey or cauterizing with fire that suits the ailment, but I do not like to be cauterized.﴿ Sa`d (may Allah be pleased with him) was cauterized when he was wounded in his ankle because of an arrow that pierced his leg. However, it is preferable to abandon cauterization following the Prophet's saying, ﴾But I do not like to be cauterized.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3487

In 1369 A.H., I was living with my mother by ourselves in a desolate place. One day, she fell sick and went into a coma. She then asked me to cauterize her but I refused. Again, she asked me to do so on the next day, but I again refused. As she persisted

for the third time, I cauterized her with fire more than thirty times. Do I incur sin? Should I pay a Kaffarah (expiation), given that my mother is in good health so far? Please, advise.

A: If the case is as mentioned that your mother was seriously sick and asked you to cauterize her with fire, there will be no blame or Kaffarah on you for that, as treatment with cauterization is lawful and the patient may need it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 4276

Q 6: Is it permissible to use sleep medication?

A: Yes, it is permissible to use sleeping tablets when needed with a medical prescription from a specialist.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and the fourth questions of Fatwa no. 7359

Q 2: What is the ruling on tranquilizers that are taken orally?

(Part No. 25; Page No. 11)

It should be noted that these tranquilizers affect the nerve centers or the muscles of some organs without affecting the brain, consciousness, or the general awareness; only specific organs are affected.

A: If what you have mentioned does not affect the brain or general awareness, but only affects specific organs, you may use it as a medical treatment when needed.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q 4: what is the ruling on local anesthesia in surgeries?

A: It is permissible when needed, provided that it does not affect the brain.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6982

Q 3: a man's daughter was born with one of her eyes not fully opened. The doctors informed him that it is possible to correct the abnormality through surgery. There were two views on this:

1- Some scholars said that this is permissible because it is a kind of treatment.

2- Others said that it is not permissible because it involves altering Allah's creation.

Would you kindly explain the ruling in detail? May Allah grant you success!

A: It is permissible to correct her eye with surgery

(Part No. 25; Page No. 12)

based on the general meaning of the statement of the Prophet (peace be upon him): (O Allah's servants! Use medical treatment, but do not use something unlawful) In addition, this operation implies a great benefit and relieves a great harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8256

Q 4: If a person suffers hair loss and becomes bald, will it be permissible to use medication to generate hair growth?

A: It is permissible to use medication to prevent hair loss if this involves no harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10910

Q 1: I am eighteen years old and suffer from hemorrhoids, may Allah spare you. It is a known disease, which involves bleeding of some blood vessels mostly during defecation. I have been suffering from hemorrhoids for about three years. It is said that as one gets older,

these blood vessels distend and the patient will be unable to tolerate surgery then. However, I do not want to undergo this surgery, because I will have to reveal my `Awrah (private parts of the body that must be covered in public) before the doctor and as you know that the Messenger (peace be upon him) informed us in a Hadith that Allah curses both the person who looks at another and the one who is being looked at. I will undergo the surgery if it is necessary, but I am trying hard not to. What is the remedy for this disease according to the guidance of the Prophet (peace be upon him)?

A: We advise you to undergo the surgery, because the Prophet (peace be upon him) stated: (For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the Will of Allah (may He be Exalted and Glorified).) He (peace be upon him) also stated: (O Allah's Servants! Treat yourselves medically, but use nothing unlawful.) Regarding the Hadith you mentioned, there is no origin for it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18584

Q 3: A university student suffers a lot when he makes Wudu' (ablution), as he stays in the bathroom for more than half an hour. Also, when he leaves the bathroom, he feels that

(Part No. 25; Page No. 14)

drops of urine come out. Is he considered among those who suffer uncontrolled enuresis, so that he must seek treatment?

A: If the drops of urine are really discharged after Wudu' continuously, it will be enuresis that is already known. If the person imagines that drops of urine come out, this will be considered doubts and whisperings that a Muslim must overlook and seek refuge with Allah from the accursed Satan who casts them. The Shari`ah (Islamic law) orders Muslims who suffers enuresis to seek lawful treatment. The guidance of the Prophet (peace be upon him) was to seek treatment and encourage the patient from among his family and Companions to seek it. It was related in Al-Musnad (Hadith compilation) and Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, Al-Tirmidhy and Ibn Majah with an authentic Sanad (chain of narrators) on the authority of Usamah ibn Sharik saying: ﴿I was with the Prophet (peace be upon him) when some Bedouins came asking, "O' Messenger of Allah, should we make use of medical treatment?" He replied, "Yes, O' Slaves of Allah! Use medication for treatment, for Allah has not made a disease without appointing a remedy for it, except for one disease." They asked, "What is it?" He (the Prophet) said, "It is old age."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21104

Q 1: is pulling out natural teeth and replacing them with artificial ones considered an offence of trying to change the creation of Allah?

(Part No. 25; Page No. 15)

A: There is nothing wrong with treating infected or imperfect teeth by extracting them and replacing them with artificial teeth, if necessary, for this is considered lawful treatment to remove harm. This is not considered a change of the creation of Allah as imagined by the questioner, for what is meant by Allah's Fitrah in His Saying, (No change let there be in Khalq-illâh (i.e. the religion of Allâh — Islâmic Monotheism)) the religion of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20919

Q: My wife is ill with breast atrophy. Even though the breasts were improving during the period of breastfeeding, they would atrophy soon after. The matter worsened last year with the breasts becoming the same size as a man's. I took her to a Qatari doctor who advised performing a silicone breast implant in order to increase the size of the breast. Attached to my inquiry is a translated case report. I am going through a two-fold problem:

My wife is greatly distressed due to this problem which makes her sense a deprivation of the natural beauty of breasts and her inability to be a source of enjoyment to her husband.

I too suffer a lot for not being able to enjoy my wife the way other husbands enjoy their wives, which makes me depressed and upset. This problem is intolerable. Describing the women of Jannah (Paradise), Allah (Exalted be He) says: ﴿And young full-breasted (mature) maidens of equal age,﴾ This Ayah (Qur'anic verse) indicates the beauty of woman's breasts.

The question now is:

1. Is it permissible for her to have this operation based on the reasons mentioned above?

2. If it is permissible, is it the same to have a silicon breast implant or to inject the breast? I would like to add that the doctor did not mention any side effects. Please give me your Fatwa regarding whether to let my wife undergo this treatment or refrain from it.

A: If the reality is as you mentioned, it will be permissible to perform a silicon breast operation provided that no harm is done to your wife's body. Many texts of Shari`ah support treating such diseases.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

(Part No. 25; Page No. 17)

Fatwa no. 160

Q: Ground tobacco is used by some people, particularly, Bedouins, as sneezewort claiming that it has medical properties for head, knees and bones. This powder is rarely free from alcohol, since trustworthy people told me that it has an anesthetic effect. What is the ruling on this?

A: The questioner mentioned that these drugs are made of tobacco powder to be inhaled for medication purposes and that trustworthy people told him that they have an anesthetic effect. Thus, the Committee gave the following answer:

As it has anesthetic effect, it is not permissible for a Muslim to use it as medicine for it is Haram (prohibited). treatment is not allowed through unlawful substances, for it is related by Al-Bukhari in his Sahih (authentic) Book in Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) on the authority of Ibn Mas`ud (may Allah be pleased with him) that he (the Prophet) said, "Allah did not make your cure in whatever He prohibited for you." However, Al-Tabarany reported it in continuous chain of trustworthy narrators and it is also related by Ahmad, Ibn Hibban in his Sahih Book of Hadith, and Al-Bazzar and Abu Ya`la in their Musnads (Hadith compilations), and the narrators of Abu Ya`la are Rijal Al-Sahih (narrators of Hadith compiled by Al-Bukhari and/or Muslim). Muslim also narrated in his Sahih (authentic) Book of Hadith on the authority of Tariq ibn Suwayd Al-Ju`fy ﴿That he asked the Prophet (peace be upon him) about Khamr (intoxicants). He forbade (its use) and he expressed hatred that it should be prepared. He (Tariq) said, "I prepare it as medicine," whereupon he (peace be upon him) said, "It is not medicine; it is rather an ailment."﴾ It is related in Sahih Book of Muslim on the authority of Tariq ibn Suwayd Al-Hadramy ﴿that he said:

(Part No. 25; Page No. 18)

O Messenger of Allah! We cultivate grapes in our lands, press them and consume their juice. The Prophet (peace be upon him) forbade him from that. He again told the Prophet that they use grape juice as medicine, but the Prophet (peace be upon him) replied, "It is not a cure; it is an ailment."﴾ Also, Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) saying, ﴿The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).﴾ It was related by Abu Dawud in his Sunan on the authority of Abu Al-Darda' that Allah's Messenger (peace be upon him) said, ﴿Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.﴾ These proofs indicate that it is prohibited to seek treatment through unlawful and malicious substances or through Khamr (intoxicants). Moreover, they expound that Allah does not make the remedies in prohibited things. Forbidding the use of these substances entails their prohibition.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3115

Q: a- Since Khamr (intoxicant) is Najisah (impure), although there are some who differ, is it considered like urine or as a figurative type of Najasah? As we should best take care and wash whatever is stained by it, nevertheless I would like to ask: Since every intoxicant is Khamr which is Haram (prohibited) and Najisah, consequently, alcohol should be Najisah as well, for it is (Ghawl) in Arabic as mentioned

in the Qur'an when describing the Khamr of the Hereafter: ﴿Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.﴾ **I have understood that Ghawl is the alcohol which is the intoxicating substance, for after extracting it from Khamr, it (khamr) will not intoxicate; thus, it will not be Najis becoming analogous to the water extracted from sewage on which a previous Fatwa (legal opinion issued by a qualified scholar) has been issued if it is correct to say that - this dreg - will not become intoxicating after extracting alcohol?**

b- Since the alcohol is Najisah for being intoxicating, would it not be better to avoid using it in painting walls, doors, windows and other things in Masjids (Mosques), as the thinner used in dissolving the paints contains alcohol? Would it not be best to ask paint experts about thinners and paints that do not contain alcohol, if it is verified that they actually contain alcohol so as not to use them in Masjids?

c- Since many conferences are frequently being held to find a substitute for alcohol in medicines, but it has not yet been found; is it permissible to use medicines containing alcohol with a percentage that might reach 14% for treatment purposes? Would this be Makruh (reprehensible)?

d- Some injections like (Liver extract) are being extracted from the liver of animals, which might include pigs, for they are imported

from Non-Muslim countries. Suppose they are not extracted from pigs, would such animals be slaughtered according to the Islamic method or the valid non-Islamic method? It is permissible to use such injections? Please provide us with a Fatwa, may Allah grant you support and reward you!

A: First : Khamr is not the same as the Najis sewage water regarding the ruling of keeping and using it the way it is, or even after extracting the impurities from it. Khamr should be discarded for intoxication not for Najasah, since the Prophet (peace be upon him) commanded this when the two Ayahs forbidding Khamr were revealed. This is why it is prohibited to keep it, use it the way it is, or even convert it by total or partial dissolution after extracting the alcohol from it. Moreover, it is prohibited to mix it with other substances to benefit from it, because of the prohibition declared by the Prophet (peace be upon him) to dilute Khamr in order to block the means to re-using it. This is unlike impure water, for the defect exists in being Najisah, thus it could be used in irrigating plants,

trees and the like. It is also permissible to remove Najasah then use it according to the need as in fertilizing land or watering it, or drinking, in addition to other uses. Khamr is not the same as urine regarding the Najasah of the substance itself, rather it is worse. Regarding khamr, it is feared to keep it lest it should be drunk, unlike urine which is permissible to keep for fertilizing plants.

Second: As aforementioned in the answer to the first passage, it is impermissible to keep Khamr.

or convert it to vinegar, dilute it, or even mix it with anything in order to benefit from it. But if a person who has Khamr differs with this and mixes it with paints and other substances while its effect appears in color, taste or smell, it becomes prohibited to use it in painting Masjids and it should be discarded. However, if its effect does not appear in the mixture, it is permissible, but it is better to discard it out of cautiousness.

Third: It is impermissible to mix medicine with intoxicating alcohol, but if it is mixed with alcohol in low percentage that does not appear in the color, taste or smell of the medicine, it becomes permissible, otherwise it is not.

Fourth: The origin in things is Taharah (ceremonial purification) and permissibility; thus, this is not to be altered except by the existence of certainty or strong probability that imposes abstention from it. If a person doubts that the liver extract in the injections is extracted from the liver of a pig or other unlawfully slaughtered animal, the doubt is not to be considered, and a person should not refrain from the origin of permissibility and Taharah. Based on this, it is permissible to use these injections and similar substances for treatment, if they are not proven to contain what brings them out of Taharah and permissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 3201

Q: Is it permissible to use opium or alcoholic drinks like vinegar as medications for curing illnesses?

A: It is not permissible to take unlawful medications like opium, hashish, alcoholic drinks or any drug or intoxicant of the sort. Mixing lawful medicine with amounts of unlawful things is not permissible. If, however, the small amount added to the medicine does not cause intoxication, it will be permissible to use. If the vinegar is not made from alcoholic substances or is manufactured but becomes vinegar without the help of treatment, it will not be considered as an intoxicant and will thus be permissible to use as a medication or mix it with food. If, however, the vinegar is produced from alcoholic substances and is later treated to become pure vinegar, it will be prohibited to use it as a medication or to mix it with food.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 3163

Q 2: What is the ruling on drinking Khamr (intoxicant) in case of necessity i.e. a person is advised by his physician to do so?

A: According to the Jumhur's (dominant majority of scholars) view, it is Haram (prohibited) to receive treatment through drinking Khamr or any other impure thing that is declared Haram by Allah (Exalted be He). Proof for the foregoing is a Hadith that is reported by Wa'il ibn Hajar: ﴾That Tariq ibn Suwayd Al-Ju`fy asked the Prophet (peace be upon him) about Khamr so he (peace be upon him) forbade him to make it or declared the undesirability of making it. Tariq then said: "I only make Khamr to be used as a medicine." The Prophet (peace be upon him) said: "It is not a medicine, it is a disease."﴿ (Related by Imam Ahmad and Muslim). Moreover, on the authority of Abu Al-Darda' (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said: ﴾Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.﴿ (Related by Abu Dawud). In addition, it was related on the authority of Abu Hurayrah (may Allah be pleased with him) that he said, ﴾The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).﴿ According to another wording, it is forbidden to use poison. (Related by Ahmad, Al-Tirmidhy, and Ibn Majah. Finally, Al-Bukhari mentioned in his Sahih (authentic) Book of Hadith on the authority of Ibn Mas`ud (may Allah be pleased with him) who said that the Prophet (peace be upon him) said, "Allah does not make your cure in things which He makes Haram for you." (Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) related by Abu Hatim and Ibn Hibban in his Sahih (authentic) Book of Hadith).

All the previously mentioned Hadith clearly prohibit using impurities as medical treatment. These Hadith explicitly state the prohibition of drinking Khamr as a medical treatment. This is because drinking Khamr is the worst of impurities (evils) and the source of sin. However, it is worth mentioning that those who considered treatment with drinking Khamr permissible amongst the scholars of Kufah

have drawn a Qiyas (analogy) between this issue and that of the permissibility of eating flesh of dead animals and drinking blood for someone who is compelled to do so. Any way, such an opinion is weak not only because it goes against the texts mentioned above but also because it is based on uneven analogy for eating carrion or drinking blood can save a person's life while drinking Khamr will not remove the disease for it is in itself an illness and not a medicine as the Prophet (peace be upon him) said. May Allah be merciful with those Muslims who only receive medicines that Allah (Exalted be He) makes Halal (lawful) and pure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3900

Q 2: What is the ruling on using cologne with alcohol for medical purposes such as a disinfectant for injuries? Also what is the ruling on beer, and what about alcohol-free beer?

A: there is no harm in using cologne with alcohol for medical purposes such as a disinfectant for injuries. As for beer, if it contains even a small amount of alcohol which causes intoxication in large amount, it is not permissible to drink it. If it is free from alcohol, the basic rule is that all things are lawful.

(Part No. 25; Page No. 25)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 8764

Q 3: What is the ruling on using Siwak toothpaste during the day in Ramadan, bearing in mind that I use this toothpaste every day?

A: There is no harm in using the toothpaste with siwak, for it is not a kind of food or drink. However, one should not exaggerate in using it for fear that some of it may enter into the throat.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6990

Q 1: Someone uses snakes in treatment and claims that this is permissible when necessary. He puts a live snake into a pot with boiling fat. He then uses the fat cooked with the snake in the treatment. The one who is treated in this manner

falls into a state of slight drunkenness. Is it permissible to use this method of treatment, if it has proved useful? Is it permissible to put the snake in boiling fat?

A: First: It is impermissible to put a living animal in boiling liquid, as it entails causing torture of animals which is prohibited by the Prophet (peace be upon him) who said, ﴿When you kill, kill in a good way.﴾

Second: It is impermissible to use snakes or the fat cooked with it in treatment. According to the preponderant view, eating the flesh of snakes is impermissible and the flesh of a dead snake is considered Najis (ritually impure). Therefore, using the forbidden things in treatment is Haram (prohibited).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4243

Q 5: As a physician, it is sometimes necessary to use narcotics such as Morphine, Cocaine, and Valium in treatment. What is the ruling on this? What is the ruling on post-mortem anatomy?

A: Treatment is not allowed by means of unlawful matters, for the legal evidence that proves its prohibition. It was related by Abu Dawud in his Sunan on the authority of Abu Al-Darda' that the Messenger of Allah said, (Allah has sent down both the disease and the cure and has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.)

(Part No. 25; Page No. 27)

Al-Bukhari related in his Sahih (authentic Book of Hadith), on the authority of Ibn Mas`ud that, "Allah did not make your cure in whatever He prohibited for you." It is reported in the Sunan on the authority of Abu Hurayrah that, ("The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy).") It is reported in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Al-Ju`fy Al-Hadramy or Suwayd ibn Tariq that (he asked the Messenger of Allah (peace be upon him) about Khamr (intoxicant). He forbade (its use) and expressed his disapproval of preparing it. He (Tariq) said, "I prepare it as medicine," whereupon he (peace be upon him) said, "It is not medicine; rather it is an ailment.) It is reported in the Sunan that when the Prophet (peace be upon him) was asked about Khamr (intoxicant) as a remedy, he said, (It is no medicine; it is an ailment.) Related by Abu Dawud and Al-Tirmidhy.

It is related in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Hadramy who said that, (I said, "O Messenger of Allah! In our lands, we have grapes that we squeeze, should we drink of the juice?" The Prophet (peace be upon him) replied in the negative. I appealed to him and said we use it as a remedy. The Prophet (peace be upon him) said, "It is no medicine; it is an ailment.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 3681

Q: Diabetes is a wide spread disease which develops as a result of deficiency of insulin secretion at the pancreas gland. Millions of diabetic patients were successfully treated via insulin injections extracted from calves.

(Part No. 25; Page No. 28)

This is considered an important discovery and an outstanding development in the domain of modern medicine. New types of insulin extracted from pigs have been discovered recently. These types of insulin, among many other advantages, are distinguished for being free from impurities and can be injected in small doses to patients who are immune or allergic to insulin extracted from calves. Unfortunately, no pure insulin has been extracted from calves even though scientific experiments are being conducted for this aim. Is it Haram (prohibited) to use the insulin extracted from pigs knowing that it is taken by means of injection and is not taken orally? This type of insulin has been extracted in a sophisticated chemical way which is beyond the scope of the question.

A: it is Haram to use this type of insulin which is produced from pigs. This view is based on authentic evidence indicating the prohibition to use unlawful things as medications and on the fact that Allah (Exalted be He) does not make unlawful things a means of bringing about recovery from illnesses. An authentic narration related in this regard is the Hadith in which the Prophet (peace be upon him) is reported to have said, (O Allah's servants! Treat yourselves medically, but use nothing unlawful.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 29)

Fatwa no. 3717

Q: It is evident that drugs are indispensable and available for people through many means; they may have it for free from the public hospitals, or the medical units of schools, or buy it from the pharmacies. Drugs are mainly prepared abroad, thus many of them, pills for example, include sedative-hypnotics that make the patient, when its proportion is high, unable to stand up, go out, or drive, or make him, when a small proportion is used, feel lazy and sleepy. It is impossible for any doctor to administer sedative free medications. Moreover, many liquid drugs contain varied amounts of alcohol. Doctors assert that alcohol, even if a small percentage is used, is important for the medicine to remain effective. It is noteworthy that the cough medicine taken by children contains a high percentage of alcohol. The adults and the helpless children take these medicines. There is no way out for the patient. He is to take the dosage with sedative, alcohol, or both.

(Part No. 25; Page No. 30)

These widespread drugs have become a source of worry for many patients who can not dispense of them. They fear being sinful when they take these substances.

I would like to report this concern to you wishing that you would constitute a committee to discuss the issue after examining drug ingredients that may contain harmful substances promoted by the enemies of Islam to destroy Muslims. Among the bad consequences of these drugs is man's tendency to depend on them even if he is healthy.

Therefore, I hope you will issue a Fatwa to explain this issue and that an action should be taken to ensure that drugs are free from the forbidden substances that may lead to sins.

A: It is impermissible to mix drugs with intoxicating alcohol. However, if it is mixed with alcohol in small proportion that has no effect on color, taste, and smell of drug, it will be permissible to take it. Otherwise, it is prohibited to take the medicine mixed with it.

(Part No. 25; Page No. 31)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6838

Q: Some people drink the milk of domestic donkeys. Whenever I inform them about its prohibition, they argue that prohibited things become permissible during affliction. What is the legal ruling on that? Is Qiyas (analogy) applicable here? Please, advise. May Allah guide you and us to good sayings and deeds.

A: It is not permissible for a Muslim to seek treatment through drinking the milk of the domestic donkeys.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7359

Q 1: What is the ruling on medical treatment with sedatives, tranquilizers, and drugs that affect the brain and overall awareness?

A: It is not permissible to take medical treatment with the mentioned substances, or anything that is prohibited by Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 32)

The third and fourth questions of Fatwa no. 9192

Q 3: what is the ruling on sedatives and their like that are used in curing some nervous system diseases and classified as relaxants?

A: It is not permissible to seek treatment through what Allah has prohibited such as the relaxants.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: What is the ruling on taking stimulants that help students stay up to study and drivers remain awake on long journeys?

A: The harm these drugs incur is greater than their benefit; when harm prevails over benefit, the relevant matter is prohibited. A Muslim may resort to other alternatives that are more beneficial and free from side effects. Students can spread out their study hours and this is more effective to keep information by heart and help them understand it deeply, so they hardly forget it. Drivers can take rests at intervals during their long journeys, even if it takes them a little longer to cross the distance, but it will be safer for them, the passengers and those who share the road with them. Moreover, this greatly conforms to the rules of the traffic system.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 33)

Fatwa no. 16235

Q: I know a man who suffers badly from asthma. He sought treatment everywhere inside and outside the Kingdom. He has tried Egypt and the United Arab Emirates, despite his financial conditions. However, he has not found a cure until now. Someone told him that a man treated his son who suffered from the same disease through drinking the blood of a lizard and the son was cured by Allah's will.

What is your opinion regarding seeking a remedy through drinking the blood of this animal although the Qur'an states its prohibition. Please, ask Allah to grant us speedy recovery and steadfastness in Islam. It is worth mentioning that this kind of treatment is widespread in the southern region. Some people say that they will seek Allah's forgiveness and repent after drinking this blood.

A: According to the text of the Qur'an, blood is prohibited. It is not permissible to drink it as a kind of treatment, for the Prophet (peace be upon him) stated, (Seek medical treatment but avoid unlawful matters.) Thanks to Allah, lawful drugs are plentiful. There is no disease that Allah created except that He also has created its cure as mentioned in the Hadith Sahih (authentic Hadith). A patient should seek treatment from specialized doctors together with relying and putting his trust in Allah.

(Part No. 25; Page No. 34)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16318

Q 2: My father smokes tobacco, but we have found a drug that will rid him of this habit forever. The drug will cause him to be ill for two or three days; is it permissible for me to give it to him without his knowledge? You should bear in mind that he refuses to take it, while smoking causes him a number of problems.

A: Smoking tobacco is Haram (prohibited) for it causes great harm and has no benefit at all. Whoever smokes should give it up and repent of it. As for your father, you should advise him. Concerning giving him a drug that makes him ill for two days in order to give up smoking, this is not permissible without his knowledge. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16650

Q 1: Is it permissible to use hair medication containing a percentage of 63% alcohol, bearing in mind that this is the only medication?

(Part No. 25; Page No. 35)

A: It is not permissible to seek treatment with any intoxicant, as the Prophet (peace be upon him) forbade seeking treatment with Khamr (intoxicant) and said, (No, for it (Khamr) is a disease, not a remedy.) He (peace be upon him) also said: (Treat yourselves medically, but use nothing unlawful.) Ibn Mas`ud (may Allah be pleased with him) said: "Allah has not made your treatment in what He made unlawful to you."

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 16805

Q 3: What are the kinds of herbs is a Muslim forbidden to make use of for treatment?

A: A Muslim is forbidden to make use of any harmful herb such as intoxicant herbs, as they affect the mind and religion. They may cause sterility, weakness or the like.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18253

Q 1: What is the ruling on drinking the blood of the Burazy family belonging to the two tribes of Al-Suhul and Matir if a person is bitten by a frantic animal? Why these two tribes in particular?

(Part No. 25; Page No. 36)

Why do people not drink the blood of any other tribe?

A: Just as it is Haram (prohibited) to consume the blood of human beings, it is also Haram to seek cure by means of this blood. The Prophet (peace be upon him) is reported to have forbidden this. He said, (Treat yourselves medically, but use nothing unlawful.) Seeking a cure by drinking the blood of any of these two tribes is not known to have a basis in the Shari`ah of Islam. Rather, it is a prohibited and abominable act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18419

Q 2: What is the ruling on so-called (tiger fat) that is currently widespread in the market? Is it permissible to use it for treatment?

A: It is not permissible to eat the fats of animals that Allah (Exalted be He) makes Haram (prohibited). Tigers are one sort of animal that has fangs with which they attack other animals. The impermissibility mentioned above applies to using the fat of these animals for medical treatment as well. Moreover, it is narrated that: (The Prophet (peace be upon him) forbade eating beasts of prey having fangs.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21097

Q: i came across a medicine called Dentinox in one pharmacy in Madinah. This medicine is used for looking after babies' teeth but it contains Khamr (intoxicant) that is called

(Part No. 25; Page No. 37)

Ethanol in the brochure as chemists know. The concerned brochure is attached to the letter. I hope that you, may Allah keep you safe, will instruct those who import this medicine from the country that makes it i.e. Britain, as this has to be stopped.

A: We referred the matter to professional chemists and they ascertained the information mentioned in the question that the concerned medicine contains a 10.8% percentage of Ethanol. Consequently, using Dentinox is not permissible for it is authentically reported that the Prophet (peace be upon him) said regarding Khamr, ﴾It is no medicine, but an ailment.﴿ He (peace be upon him) also said, ﴾Allah has sent down the disease, and He has appointed a cure for every disease; so treat yourselves medically, but use nothing unlawful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah Al-Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21521

Praise be to Allah alone. May peace and blessings be upon the Last Prophet. The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Honor, the General Mufty (Islamic scholar qualified to issue legal opinions) from the Manager of the Center of Daw`ah and Guidance in Jeddah, No. (798/9/20)

(Part No. 25; Page No. 38)

dated, 12/10/1420 A.H. including a question submitted from His Eminence, the Chairman of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Jeddah and referred to the Committee from the general Secretariat of the Council of Senior Scholars, No. 2515, dated, 24/4/1421 A. H. The questioner asked His Honor a question which reads:

A medical pamphlet found in the package of a drug sold in Jeddah pharmacies is attached. The drug is called solkoseril. It is observed that the main substance of its composition is an extract of blood but is free of Protein. As you know, it is prohibited to use blood in such matters. Allah (Exalted be He) states: ﴿you only the Maitah (dead animals), and blood, and the flesh of swine﴾

Please, refer the question to the Permanent Committee for Scholarly Research and Ifta' to know the legal opinion in this regard and then answer us.

After examining the issue and consulting specialists, the Committee confirmed the truth the questioner conveyed concerning the drug Solkoseril which is an extract of blood, but free of protein. Therefore, it is not permissible to use it as medical treatment, because of what is narrated by the Prophet (peace be upon him), ﴿Allah decrees disease and treatment, and provides cure for every disease.

(Part No. 25; Page No. 39)

Thus, seek treatment but avoid unlawful matters.﴾ Related by Abu Dawud and it is a reliable Hadith. Further support is also found in the narration of Abu Hurayrah recorded in Al-Sunan (Hadith compilations classified by jurisprudential themes), as he said, ﴿"The Messenger of Allah (peace be upon him) forbade malicious medicine (i.e., prohibited or filthy)."﴾ and its Sanad (chain of narrators) is authentic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa No. 4404

Q: I want to hear your Fatwa on some medicines that contain alcohol. I am so worried and anxious about the matter. I fear that I am committing a sin when I give patients prescriptions that include these drugs. May Allah reward you!

A: It is not permissible to mix medicines with intoxicant alcohol. However, if the drugs contains a small quantity of alcohol that has no effect on color, taste, or smell, it will be permissible to take it. Otherwise, it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 7539

Q 6: What is the ruling on selling and using medications which contain substances extracted from cows, oxen, or pigs? It is worth mentioning that in the case where these substances were extracted from cows, we do not know whether they were slaughtered Islamically or not. There are some medications that contain oxen and cows blood; is it permissible to sell and use these medications?

A: It is not permissible to use these medications which contain substances extracted from oxen and cows that were not slaughtered according to the Shari`ah. Likewise, the medications which contain substances extracted from pigs and those which contain blood.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. 16685

Q 2: The dung of rock hyrax is used as a cure for many diseases and is sold by spice traders. Is it permissible to use it in treatment?

A: the rock hyrax is lawful and a Muslim is permitted to hunt it

and eat its meat. In principle, the animal whose meat is edible, its dung and urine are lawful to use. Therefore, using the dung of rock hyrax in treatment is legally permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 1764

Q 2: Is it permissible to receive treatment according to what is mentioned in the book of Al-Tib Wa-l-Hikmah by Al-Suyuty? Is it permissible to charge a fee for providing such treatment? Is it permissible to receive a fee for reading ruqyah (reciting Qur'an and saying supplications over the sick) seeking a cure for the harmful effects of envy? Is such ruqyah permissible?

A: It is permissible to receive the treatment which is mentioned in the Qur'an and authentic Sunnah (whatever is reported from the Prophet). Likewise, it is permissible to use natural medicines that do not contain any Haram (prohibited) substances. Moreover, charging fees for the foregoing is also permissible as Shar`y (Islamic legal) proofs are well-established in this regard. On the other hand, Muslims have to avoid using Haram medicines or those whose permissibility is doubted for it is authentically reported that the Messenger of Allah (peace be upon him) forbade this and said, (Leave what causes you doubt and turn to what does not cause you doubt.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first, second, sixth, seventh and ninth questions of Fatwa no. 20913

Q 1: is it permissible to refuse to treat a mentally and physically retarded person because his treatment will cost a lot of money which can be spent on another patient who can benefit society? It should be mentioned that the retarded patient is of no social benefit and medically he is a burden. Expenditures on such people may reach one million riyals, and these sums could better be spent on others. Not to mention hospital bed fees and the subsequent expenses which affect the treatment of others because of spending on such a patient. This money is from the hospital budget despite the lack of resources.

A: It is not permissible to refuse to treat the mentally and physically retarded if the cure is possible, even if his treatment costs a lot as long as it is affordable. Being mentally and physically retarded does not violate his sanctity.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 2: Is it permissible to refuse undergoing an operation when the medical success rate expected is very low, (not exceeding 30%)? However, medically speaking, the patient will definitely die, if he does not undergo the operation.

(Part No. 25; Page No. 43)

A: According to the legal proofs, a patient should seek remedy even if the success rate is low. May Allah cure him.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 6: What is the ruling on seeking treatment from diseases? Is it obligatory? If not, will there be any sin on the surgeon who refuses to carry out a surgery for personal reasons?

A: Seeking treatment is Mashru` (Islamically acceptable). It is obligatory upon the doctor who is employed to treat patients to do his best to help them recover from their illnesses or relieve their pains. The general texts of Shari`ah (Islamic Law) which encourage co-operation, helping the needy and removing afflictions are indicative of this. Furthermore, the doctor has to perform the tasks assigned to him perfectly. This includes treating the patients who seek his help. It is not permissible for him to abstain from or neglect treating them.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 7: is it permissible for a doctor to perform surgery if he is not qualified, as sometimes is the case?

A: It is not permissible for a doctor to perform surgery if he is unqualified. This would be irresponsible and a transgression of the rights of others without a legal cause. If the doctor is not skilled and performs surgery which causes damage to the patient, he must compensate for any damage or harm done.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

A 8: when a father, who is the patient, disagrees with his son about having surgery, whose wishes should be given preference?

(Part No. 25; Page No. 44)

A: The position of the adult patient of sound mind carries more weight regarding performing surgery over that of his father or son because he does not have any guardianship on him in such a case. If the patient is not of sound mind, his father's decision is given preference, because he is his guardian.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Q 9: Is it permissible for a Muslim to delay Salah (prayer), like 'Asr prayer, until its time is over if there is a necessity? For example, a surgeon conducting an operation; if he leaves the patient for a short period he may die.

A: A surgeon should choose a proper time to carry out operations without abandoning the Salah at its due time. In case of necessity, it is permissible for the Muslim to combine two Salahs at the time of the earlier or the later one, such as performing Dhuhr and `Asr or Maghrib and `Isha' together as necessity dictates. If the two Salahs, such as `Asr and Fajr, cannot be combined, it is preferable to perform each one in its due time, if available, even by changing shifts with other employees who will perform Salah after them. If this is not possible, there is no harm on delaying the Salah to be made up after finishing the operation out of necessity, which should be estimated according to its seriousness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-`Aziz Al Al-Shaykh

Sex change from male to female or vice versa

Fatwa no. 2688

Is it permissible to undergo a sex change operation whereby I will change my sex into a woman? I was born a male and still have all the masculine attributes, including my physical body. I have been raised in a western society in which abhorring and disgusting values prevail and which I detest. Four years ago, I started beseeching Allah in my daily prayers. It is only now that I feel the audacity to ask a knowledgeable person like you that Allah may help you answer my question with your knowledge and wisdom. The tantalizing question which I yearn for the answer to goes back to the strange feelings I have had since I was a child, as I have always hated having the role of a male, rather I consider myself as a female. My feelings are now more complicated. Although, I physically have all the masculine characteristics as well as being capable of performing all duties related to men, inwardly and psychologically I feel dominated by feminine characteristics. This finds its best expression in my emotional and sexual inclination to men. It is true that I have not had sex with anyone and my nagging desire of being a girl is haunting me, but I can not express my femininity, because my body is that of a male person. For this reason, I think that undergoing a sex change operation will be the best treatment for my condition, but I will not do it

if it is Islamically impermissible. Kindly give me the legal opinion in this regard.

I might say that none before me has ever asked you this question, but I hope you would answer me and guide me to what is beneficial for me regardless of how complicated the question is. I am a Muslim, whether a male or a female, and I hope that Allah would cause me to die as a Muslim. I end my letter with the hope of receiving your answer. May Allah benefit you for your efforts to serve Islam. Peace be upon you.

A: Firstly, Allah (Exalted be He) says, ﴾To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.﴿ ﴾Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.﴿ A Muslim person has to be content with the way Allah created them.

If your condition is as you have mentioned that your outer physical shape reflects full manhood, and you can perform all the duties of a man, even if you have not had sex with anyone, you have to continue your life as a male and be content with this grace and privilege which Allah bestowed upon you that you were created a man who is superior to women and more able to serve the duties of religion and the community, as Allah (Exalted be He) says, ﴾Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means.﴿

We also have what Allah mentioned in the story of the wife of `Imran who vowed to dedicate her would-be-child to the service of Allah's religion, etc. Life itself provides a real evidence to be witnessed in countries which still puts the Islamic Shari`ah (Islamic Law) into force, as well as other proofs mentioned in the Book of Allah and the Sunnah of His Prophet (peace be upon him) that testify to the superiority of men over women.

Secondly, if your masculinity is so evident, then your undergoing the operation to change your sex into a woman - is a change in Allah's creation itself and an expression of discontent with your part towards what Allah chose for you. We say this upon the presumption that the operation is successful and you turned into a woman, but this is very difficult. Indeed, both men and women have their own innate systems which are only created and made to function in a certain way by Allah (Exalted be He), as it is not just a man's penis or a woman's vagina. We are speaking about a whole coherent and related reproductive system consisting of two testicles and other organs, each of which responds and excretes in a certain manner. The same could be said of the woman's reproductive system which consists of a womb and other related organs and each organ has a role of its own. This is all created and made to function by

none of the creatures; rather it is Allah, the All- knowledgeable, the All-Wise, the Omnipotent.

Based upon this, the operation you want to undergo is a futile effort on your part and you will reap no benefit whatsoever from it; rather you are putting your life at stake. You could lose what Allah has given you without getting what you want, let alone the enduring devastating effect of the psychological complications you previously wanted to get rid of.

Thirdly, if you are uncertain about your masculinity, but it is your outward physical shape that makes you look like a man, as well as the feminine characteristics dominating your behavior and that makes you have an emotional and sexual inclination towards males, you should then think carefully before getting involved in such a matter. It would be preferable to take the opinions of the knowledgeable and specialized doctors. If it is proved that you are outwardly a male but inwardly a female, then they should perform the operation to expose your real personality. This is not a mere change for you from a man to a woman, because this is in the Hands of Allah, but they merely help expose your femininity, and get rid of all the masculine physical features of your body. However, if their opinion is that you are enjoying full manhood, then do not embark upon uncalculated endeavors and be content with Allah's Decree and be patient with your condition so as to please your Lord, and avoid the dangerous consequences of such an operation. I advise you to turn to Allah

beseeching Him to relieve you of your affliction and psychological complications. It is Allah in Whose Hand the sovereignty of everything is. He is Able to do all things.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9085

Q: The ruling regarding a hermaphrodite who bears the following characteristics:

1- Feminine signs continued until reaching 18 years old

2- Having feminine sexual organs

3- Testes not located in their normal place

4- Gene analysis is (x.y)

5- No breasts, uterus or ovaries

6- Primary analysis show that femininity is 60 %

7- The family prefers that this hermaphrodite grows up as a woman

8- Changing that person's sex into a male is very complicated

9-Changing that person's sex into a female is much easier through the help of some hormones

10- Marriage is impossible even after the sex-changing operation is carried out

11- The height and build is much closer to that of a man

(Part No. 25; Page No. 50)

I hope the eminent shaykhs will issue a fatwa as soon as possible. The operation has been delayed until the fatwa is issued. May Allah preserve you!

A: if it is expected that it will not be possible to distinguish the gender of that person after performing the operation and he or she will not be able to marry, the operation should not be carried out in this case as it will be pointless. The operation should be delayed until it is possible to expect that the gender will be identifiable. This is based on the Hadith of the Prophet (peace be upon him) in which he said: ﴾Your blood, your property, your honor, and your person (i.e., bodies) are as inviolable to one another...﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21058

All Praise is due to Allah Alone and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta' has perused the letter submitted to His Honor, the General Mufti by Dr. Nasir Al-Musa, the General Supervisor of Special Education in the Ministry of Education no. 15/22/27 on 28/7/1420 A.H. Attached to the letter is the question submitted to

(Part No. 25; Page No. 51)

them by the questioner (...) and which is referred to the Committee from the Secretariat General of the Council of Senior Scholar no. 3979 on 29/7/1420 A.H. The text of the question is as follows:

I am a college girl and I will be graduating after one year. I am 25 years old and until now I have not had my menses like other girls. I have a small and weak penis, the length of a finger. I suffer from great distress and trouble and I have started to doubt the validity of my worship, and I cannot find anyone except Your Honor to answer my questions:

1 - What is the ruling of Islam on my case which is called "bisexual"?

2 - Am I guilty if I have feelings against my nature?

3 - What is the ruling on my acts of worship such as Salah (prayer), Sawm (fasting) and others?

4 - What is the ruling on bisexuals concerning the issues of inheritance and others?

5 - what is the ruling on Sex Reassignment Surgery?

What is the ruling if it is necessary for a person to change his/her sex while he/she has been known to be a particular gender for many years? For example, everybody treats me as a girl; is there any harm to become a boy if there is a necessity?

(Part No. 25; Page No. 52)

What is the ruling if one of the parents objects fearing that people will talk, scandal, etc.? Is this considered a punishment for parental sins? Would you kindly advise? Would you send the letter to my home to avoid a scandal? Thank you, and peace be upon you.

After the Committee studied the case, its answer comes as follows: A Muslim must believe in the predestination of Allah whether good or bad, bitter or sweet and be accepting and content. He/she must submit to the preordainment of Allah and be patient regarding difficulties such as deformation or encumbrance that is abnormal including being bisexual. When a person has patience and hopes for the divine reward, Allah will reward him for this. He should avoid discontent and anxiety because it weakens the faith and leads to sins.

If this is well known, then those who were born as bisexual are of two kinds:

The first case is: The clear and definite bisexual whose signs of masculinity overcome other signs of femininity, in which case one will be classified as a male regarding acts of worship and other

matters. It is permissible to treat him to remove ambiguity. Others are those whose signs of femininity overcome masculinity and in this case will be treated as female in acts of worship and other matters. Treatment is permissible to remove ambiguity.

The second case is: The unclear and indefinite bisexual whose signs of masculinity or femininity are not clear at the time of puberty, dies at a young age, or the signs are not clear. In this case, he should be treated according to what is more cautious concerning acts of worship and other matters.

(Part No. 25; Page No. 53)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21115

Q: I have been married for six years and do not have children. Doctors told me that I suffer from varicocele and it is better to have surgery now. In fact, I want to have this surgery in secret so that none of my relatives will know as they intervene in our marital life. My wife and I want to keep this in secret. My problem is that I am a teacher in the village where I live and If I travel to Jeddah, my relatives will know the reason of our travel. I prefer to have the surgery during the mid-year vacation in Ramadan so that our relatives will think that I am traveling to spend the vacation in Makkah Al-Mukarramah and so that work would not be affected by my absence. Is it permissible to have the surgery during the mid-year vacation in Ramadan as no one knows my place and work will not be affected by my absence

(Part No. 25; Page No. 54)

on the pretext that I am traveling to Al-Masjid Al-Haram in Makkah Al-Mukarramah?

My second question is: How can a patient offer Salah (prayer) after performing the operation?

A: It is permissible for you to travel to perform the surgery in Ramadan or in any other month. It is also permissible for you to break your Sawm (fast) while traveling and when performing the surgery if necessary or if it is hard to fast after the surgery. However, it is better to delay having the operation until after Ramadan so that you can fast and offer Salah. On the other hand, you have to offer Salah when the prescribed time of prayer is due before having the surgery, and if it was during the operation, you have to perform it after the operation if you were capable of doing so. You can offer Salah while sitting, standing, or lying on your side, according to your condition. You can move your head when bowing and prostrating if you could not perform them in their correct manner. It is also permissible to combine Zhuhr and `Asr prayers together, and Maghrib and `Isha' prayers together, at the time of the earlier or the later one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Plastic surgery

The thirteenth question of Fatwa no. 6908

Q 13: What is the ruling on plastic surgery, performed on a patient to cure a certain handicap, where the surgeon may change some of the natural appearance of the patient? Is this regarded as changing the Creation of Allah?

A: The plastic surgery mentioned above is permissible and is not regarded as changing the Creation of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15683

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the request for Fatwa submitted to his Eminence the General Mufti from Director of Religious Affairs Department in the Armed Forces. Kindly, find enclosed the question submitted by sergeant (...) referred to the Committee from the General Secretariat of the Council of Senior Scholars no.4178, dated, 12/8/1413 A.H. in which he asked a question and following is its exact wording:

Your Eminence, I suffered from burns due to

an accident and had a skin grafting. The accident left my skin with white spots on it. I consulted a dermatologist and he told me that i could transplant a layer of Melanin under the spots where the color has changed. This layer will have the same color of skin so that the white spots may disappear from the back of my hand Allah's Willing. It should be noted that this layer will be permanent.

To avoid committing anything prohibited, I ask for your Fatwa on this matter.

After examining the request for Fatwa, the Committee's answer was: If the reality is as mentioned by the person asking the question, there will be no harm in doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20888

A: I had dental caries when I was a child and my parents did not give me any medical treatment. As I grew up, the more my problem increased to the extent that recently I lost most of my molars and some of my other teeth. Accordingly, now I always suffer from indigestion. I also find it difficult to talk with my friends. Thus, I think to visit a dentist to fix on

an artificial denture but I would like to know the ruling on doing so. Provide me with your beneficial Fatwa please. May Allah reward you with the best.

A: It is permissible that you seek medical treatment to get rid of any deformation and to replace the decayed teeth or molars with artificial ones. Proof of the foregoing is a Hadith in which the Prophet (peace be upon him) said, ("Yes, O servants of Allah! Seek treatment, for Allah has not placed a disease without placing a cure for it (or he said: a medicine), except for one disease." They said, "O Messenger of Allah! What is it?" He said, "Old age.") Abu `Eisa commented: "Other narrations were reported to the same effect by Ibn Mas`ud, Abu Hurayrah, Abu Khuzamah on the authority of his father, and Ibn `Abbas and it is an authentic Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 5934

Q: I have a four-year old boy who was born with an extra little finger in each hand. Allah (Glorified and Exalted be He) created him that way. I wish to know your Fatwa, may Allah protect you, concerning performing an operation to remove the extra finger from both hands. I hope Your Honor could give me a written answer. Kindly guide me, may Allah guide you!

(Part No. 25; Page No. 58)

A: It is not permissible to perform this operation, unless it is established that removing them will not cause any harm; in which case it would be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 12030

Q 2: I gave birth to a girl who has an extra finger in her left hand. Some people suggest removing this extra finger, for it hangs and swings with the movement of her hand. What is the Islamic ruling on performing this operation? We ask Allah to guide you!

A: There is nothing wrong in removing the extra finger from the girl's hand, if it causes her no harm.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13042

Q: I want to have plastic surgery on my lower lip, for it is rather large and causes me embarrassment.

(Part No. 25; Page No. 59)

I think it is big because I was an orphan getting no care or guidance. I would sometimes pull it out with my hand, or put my hand in my mouth, or squeeze it with my teeth. What is the ruling on performing this operation in the perspective of Shari`ah (Islamic law)? What is Your Honor's advice to me?

A: It is permissible to perform an operation to make the lower lip smaller, if you are quite sure that there are no harmful side effects.

May Allah grant us success! May peace and blessings be upon our Prophet and his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9204

Q 3: A man wants

to perform face and breast plastic surgery for his wife because she has a long and big nose and wants to decrease its size in an easy way through modern medicine. I told him that I doubt the permissibility of having such an operation. Hence, we send you the following questions: Is the plastic surgery that the woman will undergo permissible? It should be noted that the surgery involves altering the creation of Allah, and leaving it may annoy her husband since this defect clearly appears in her face.

(Part No. 25; Page No. 60)

A: If the case is as mentioned and the surgery is expected to be successful without entailing considerable harm, it will be permissible for the woman to have it in order to achieve the desired interest. Otherwise, it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13265

Q: I am a 16-year old student in the institute of Al-Azhar. My problem is that I have a very large nose and I fear that when I grow up, the nose will grow larger. Anyone who sees my nose considers it terrible.

Secondly, I suffer from psychological problems because of my nose. Whenever I sit with someone and he looks at my big nose, he makes fun of me. It depresses me to sit with friends so I began to avoid sitting with them lest I should hear the sarcastic comments. I became an introvert as if an outcast.

Thirdly, whenever I see someone with a small nose although he is big, I suffer severely.

(Part No. 25; Page No. 61)

Fourthly and most importantly, I sometimes fear of falling in a state of Kufr (disbelief). I sometimes say to myself why Allah specifically chose me to have such a big nose. But, I dismiss these thoughts from my mind and ask Allah's Forgiveness. Now, I think about having rhinoplasty. I am in dire need of this widespread surgery. My concern is that I fear I change the creation of Allah as mentioned in the Qur'an. I went to the hospital to arrange the procedures. I took this step due to the psychological problems I have; especially since I am an adolescent boy. I tried to be brief in describing my problem as I appreciate your valued time. I ask whether it is permissible to have this surgery or not.

A: If the reality is as you have mentioned and this surgery is safe, there will be nothing wrong with having it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21701

Q: A woman suffers carcinoma in the womb and doctors decided that a hysterectomy must be carried out. Is this permissible? Please, advise. May Allah reward you!

A: There is nothing wrong with having a hysterectomy, if it does not endanger the woman's life and doctors decide that it must be removed. Therefore, it will be considered a lawful means of treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 6158

Q: I am a young man 18 years old. Four years ago, my breasts began to grow with accompanying pain. After a while, the pain went but my breasts remained and bulge out from under my clothes. I have asked the doctor about this and he said that they can easily be removed surgically. Is such an operation permissible? It is worth mentioning that this condition causes me embarrassment before people.

(Part No. 25; Page No. 63)

A: It is permissible for you to undergo this surgery to remove this protrusion, if the surgery is expected to be successful and there will be no harm that will outweigh its benefit, or at least equal it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

blood transfusion

Fatwa no. 419

Q: An operation was performed on a woman but doctors then decided that she was in need of a blood transfusion. Thus, the doctors checked the blood of the concerned woman's husband, and they found it was the same as the woman's blood type and accordingly the husband donated one quarter kg of his blood to his wife. As a large amount of blood was needed, some more blood from some other people was transferred to the woman in question. Does the foregoing entail any special Shar`y (Islamic legal) effects?

A: In case that there is no way to provide medical treatment to the patient other than blood transfusion and that, according to doctors, it is most probable that the patient will benefit from doing so, blood transfusion is considered permissible. Unlike breastfeeding, blood transfusion does not convert non-Mahram (marriageable relative) to be Mahram (unmarriageable relative). Allah (Exalted be He) says, ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 1528

Q 2: A man suffers anemia and the doctors in the hospital requested a blood transfusion for him. Knowing that blood is impure, is there any

Rukhsah (concession) in Shari`ah (Islamic law) for a person who wants to donate blood for a patient who is in dire need of it? Is blood transfusion prohibited?

A: The basic ruling is that treatment must be with lawful things, which are permitted by the authority of Shari`ah (Islamic law). However, if there is no way to strengthen or treat the patient except through blood transfusion as a prescribed means of rescue from the disease or weakness, provided that specialists think the patient will most probably benefit from it, there will be nothing wrong with treating them with it and alleviating their illness and weakness through transfusion of blood donated by others. Allah (Exalted be He) says: ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.﴿ He (Exalted be He) also says: ﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5253

Q 1: What is the ruling on blood donation? What is the ruling on non-Muslims

(Part No. 25; Page No. 68)

donating blood to Muslims?

A: It is permissible to donate blood to Muslims whether the donor is Muslim or Kafir (non-Muslim); and whether he is of the People of the Book, or idolater if there is no harm to the donor and the the person to whom blood is donated was in need of it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and fifth questions of Fatwa no. 19477

Q 1: A man voluntarily and humanely donated blood seeking the reward of Allah (may Allah be Exalted and Praised) and helping save patients' lives. Later, the officer of the Ministry of Health (Blood Bank) gave him a sum of money as a gift (200 Dirhams) in return for donating blood; is it permissible for the Ministry of Health to give such money or in kind gifts, for people in return for donations? It should be noted that we know that this money is given to people to encourage them to donate blood in order to save the lives of patients and meet the needs for blood?

a. What is the legal ruling if a person takes such money and donates it to one of the charitable societies seeking Allah's Rewards, given that he has donated blood for a humanitarian reason, not for money?

(Part No. 25; Page No. 69)

b. What is the legal ruling on a person who donates blood for money, not for saving the lives of diseased people?

c. What is the legal ruling on a person who donates blood seeking Allah's Reward, yet when offered such money, he takes it to benefit from it and hence combined between the two blessings: the humanitarian work and benefit from the money?

A: taking compensation for donating blood is unlawful, whether the compensation is money or in kind payment, according to the Hadith reported by Abu Juhayfah (in Sahih Al-Bukhari) (The Prophet (peace be upon him) forbade taking the price of blood.) There is a general consensus that it is unlawful even if the money is a gift, for it is a gift given in return for unsellable object.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: A. What is the legal ruling on blood donation from a Muslim to another who is sick and needs this precious blood urgently to save his life by Allah's Help. Is this obligatory or permissible?

B. What is the ruling of the Shari`ah on blood donation among Muslims in accidents and emergency cases? We all know that there is no alternative to human blood. All medical endeavors and scientific researches entirely failed to produce such a God-given gift i.e. blood, that stands a sign of Allah's Grandeur, Power, and Omniscience.

(Part No. 25; Page No. 70)

A: Blood donation is permissible if it does not negatively affect the donor's health. When blood donation is necessary to save the life of a human being whose soul has to be preserved with no other alternatives, donation becomes obligatory.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 6908

Q 5: A doctor is required to learn how to draw blood from patients, and in order to perfect this he must practice continuously. There are some patients who are in complete permanent comma and they are not expected to recover. Will we be sinful if we practice by drawing small amounts of blood that will not harm them, as this is of great importance to us? Is this considered a case of necessity?

A: It is not permissible to withdraw blood from patients for learning and practice, even if their illness is incurable. This may harm them and will be an injustice towards them. As for those who are conscious and permit you to take blood from them for the benefit of others, there is no harm provided that it will not harm them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

use of Life Support System

Fatwa no. 8926

Q 1: Last year, I was in King Khalid Hospital serving my training year. Meanwhile, an old patient suffering from cancer that had spread in her kidney and body, entered the hospital. It is medically known that these patients cannot be treated and do not survive for long. We used to give her the needed nutrients and drugs. A few days later, she had renal failure and lost consciousness for a few days and then died. In this case, death occurs after the patient's case deteriorates gradually. The heart could cease to function at any moment, medically known as "cardiac arrest" and subsequently the patient dies. The cardiac arrest may occur at any age and has numerous reasons. If employed immediately after the cardiac arrest, cardiopulmonary resuscitation may succeed to restore breathing and heart rate and rescue the patient if Allah so wills. In King Khalid Hospital, as in other big hospitals, there is a group of qualified members to employ cardiopulmonary resuscitation; each of them carries a special calling system and can be called at anytime in case a cardiac arrest strikes any patient. The cardiopulmonary resuscitation is a procedure in which artificial respiration is made by breathing into

the lungs of the patient. Repeated pressing on the patient's heart may break some ribs. If this does not work, an electric shock may be given by passing electric currents to the patient, or a needle may be inserted in his chest to enter deep in his heart to inject a substance that may help restore the heart rate. These procedures are repeated until the heart functions again and respiration is restored or otherwise, the physician decides that the patient is dead. This may take half an hour or more. The case in question is that the prevailing view among physicians is that if a patient in the case mentioned above is stricken by a cardiac arrest, it will be better to let them die comfortably than to expose them to the violent cardiopulmonary resuscitation, particularly that the success of this procedure has a very low possibility; if it succeeds, it will restore the heart rate and respiration and then stop again after less than a few hours. Then the cardiopulmonary resuscitation must be made again. This may be repeated several times until the cardiopulmonary resuscitation fails and the patient dies.

The physicians write in the record of such patients that the team of cardiopulmonary resuscitation is not to be called when a cardiac arrest strikes the patient. This is what the specialist wrote in the record of the patient in question. Usually what the physician writes is not considered official unless he writes it in the patient's record. At that time, I called Shaykh ibn `Uthaymin and explained the case to him. He answered that as long as the harm of the cardiopulmonary resuscitation for

this patient is greater than its benefit, it should not be made. The case is not specific to a certain patient or rare cases; rather, due to the spread of cancer among old people, no big hospital is free from patients having the same case. What is the ruling if the patient is not in a coma, but they have the case mentioned above and do not see, hear or perceive; they can hardly eat or speak.

Q 2: Here is a current case: A sixty-year-old patient suffers from blood pressure and hemiplegia. His left kidney was surgically removed. Six months ago, he was admitted to hospital because of the presence of a ruptured pulmonary parasitic cyst. Since this might lead to death, the physician decided to perform surgery to excise it. During the surgery, a cardiac arrest struck him and he received the cardiopulmonary resuscitation and it succeeded as the heart and respiration returned to their normal rate. Nevertheless, the patient did not recover his consciousness until now. He neither hears nor perceives. He breathes and his heart works normally. A neurosurgeon decided that the forebrain cells that regulate consciousness of the patient deteriorated and died due to the cardiac arrest. As for the hindbrain that includes centers of respiration and the heart, it is still working normally. The patient is now

under medical care and is subjected to constant analyses and gets the required nutrients and drugs. This patient may remain like this for a long period of time. However, he is more vulnerable than any other person to serious inflammations and blood clots and other repercussions that could lead to cardiac arrest and then to death. The physician ordered the nurses not to call the team of cardiopulmonary resuscitation if the patient has a cardiac arrest.

A few days ago, he got acute renal failure. We performed the necessary procedures for him by organizing liquids and drugs given to him. The kidneys function is to filter the blood of metabolic wastes, which are then excreted as urine. Therefore, if there is a kidney failure, then hemodialysis should be made, through a machine to which an artery and a vein from the patient are connected to replace the kidney function. The specialists wrote in the record of the patient that they do not recommend doing this for him if needed, meaning to let him be exposed to death, as is medically known. However, the patient's kidney returned to work normally, thanks to Allah. He did not need hemodialysis, but he is vulnerable to the same problem and may need hemodialysis and hence the physicians may not object to do it for him in case of suffering from acute renal failure, i.e., the temporary failure from which the patient can recover. However, renal failure may develop to

chronic renal failure, meaning that the patient may not be able to do without hemodialysis as long as he is alive. Hemodialysis may take some hours and should take place twice or three times weekly. It requires medical apparatus and efforts that the physicians do not consider necessary for this unconscious patient who lives, according to them, as a load over others. It is known medically that his case will not get better.

Generally, the physicians may ask us about the ruling of the Shari`ah in such matters, but get no answer. This necessitates that our religious scholars be acquainted with such medical matters and that we, Muslim physicians, be acquainted with the respective religious ruling.

Q 3: In some cases, the patient suffers from severe pains that painkillers cannot relieve

them, including Panadol or Aspirin, in which case the physician is obliged to give him Morphine that lessens the brain's consciousness, so that the patient no longer feels pain. This drug is an anesthetic and causes disturbance of the patient's mood. Moreover, the patient may become addicted to it if doses are given frequently, to the extent that some patients pretend to feel pain and complain to the physician to get extra doses of the drug.

There is another drug called Pethidin that has the same effect that Morphine has on brain, but it is less powerful and is not sufficient to relieve the patient's pain.

These two drugs are widely used in cases of myocardial infarction, before and after performing operations to relieve the patient's pains; are such drugs considered Haram (prohibited)? What is the ruling on using them when necessary?

Q 4: I mentioned in the previous question that in some cases the patient suffers from severe pains and needs morphine or Pethidin to relieve pain. In some cases of lung cancer, the patient's respiration becomes very weak. It is known that respiration is regulated by a center in the brain called respiration center. The said drugs affect this center and deactivate it. Nevertheless, if the physician prescribes a small amount of this drug that does not deactivate the respiration center, the patient's pain might not be relieved. If he increases the dose, the stopping of the patient's respiration becomes more likely, for it is already weak due to his illness. The patient suffers from agonizing pains. According to physicians, such patients usually die, by Allah's Will, after no longer than a few weeks. The physicians differ; some give the patient Morphine arguing that even if this drug will cause his death, it is better to let him die comfortably than to let him suffer from agonizing pains and then die. Others object to this. What is better according to the Shari`ah?

In conclusion, here are the questions we need to get answers for: 1. What is the ruling on giving cardiopulmonary resuscitation after cardiac arrest in the case of the patient mentioned in the first and second questions?

2. What is the ruling of not making hemodialysis for the patient in question two when he needs it on having acute or chronic renal failure?

3. What is the ruling on using Pethidin or Morphine which are intoxicant drugs, when needed or necessary as mentioned in the third question?

4. What is the ruling on using the drugs mentioned in the case of question four?

Moreover, we do not feel easy when physicians prescribe some drug for the patient which we fear to be Haram (prohibited). We cannot object to them without a Shar`y (Islamic legal) ruling. Praise be to Allah Who bestowed on us scholars to teach us our religious affairs. May Allah reward you well! All praise and thanks are due to Allah, the Lord of the 'Alamîn (mankind, jinn and all that exists). May peace and blessings be upon our Prophet Muhammad, his family and Companions!

A: First, in the first case, the cardiopulmonary resuscitation team should be called to employ it to rescue the patient if there is hope that he may recover from the cardiac arrest.

However, if the cardiac arrest ends when employing the cardiopulmonary resuscitation and returns when finishing it, it should not be made, for it is clear that the patient is dead.

Second, the ruling of the first case applies to the second case. Besides, if the case of the patient in the second case requires giving hemodialysis to save him from the medical point of view, then it should be made, for adopting causes to get their effects is Islamically acceptable.

Third, if there are no other permissible drugs that can be used to relieve pain except for those two types, it will be permissible to make use of both of them when necessary, unless a severer or equal harm results from using them such as being addicted to them.

Fourth, it is not permissible to administer this for him in order to relieve him by accelerating his death.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12086

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

(Part No. 25; Page No. 79)

the request for a Fatwa (legal opinion issued by a qualified Muslim scholar) that was submitted to His Eminence the President from the Director of Religious Affairs of the north western region through Director of the Religious Affairs Department of the Armed Forces and was forwarded to the committee from the Department of Scholarly Research and Ifta', no. 1508, dated 28/3/1409 A.H. The following is the text of the question:

The Officer for Islamic Awareness of the Armed Forces Hospital in the north western region sent us this explanation, dated 13/3/1409 A.H., based on the letter of the Medical Vice-President of the Armed Forces Hospital in the north western region, dated 12/3/1409 A.H. In it he requests a Fatwa on not applying resuscitation to patients under the conditions and circumstances specified in the enclosed manual of work policies and procedures. We hope that Your Eminence will issue a Fatwa regarding the permissibility or impermissibility of not using resuscitation techniques under the following circumstances, so in the light of the given ruling we can act accordingly in the Armed Forces Hospital of the north western region. May Allah protect you and may Allah's Peace and Blessings be upon you!

The conditions listed in the policies and procedures manual are as follows:

First: If the patient is dead on arrival.

Second: If the patient's medical file is stamped: "Do not resuscitate" based on the refusal of the patient or their Wakil (legally accountable person who acts on behalf of another for a specific permissible matter), if the patient's condition is not fit for resuscitation.

(Part No. 25; Page No. 80)

Third: If three doctors decide that it is not appropriate to resuscitate a patient, when it is evident that they are suffering from an obstinate, incurable illness and that death is inevitable.

Fourth: If the patient is physically or/and mentally incapacitated, or in a state of mental inactivity due to a chronic illness, such as a stroke, that has led to incapacity, an advanced stage of cancer, a severe chronic heart or lung condition, or wasting diseases with a recurrence of heart and lung failure.

Fifth: If the patient shows evidence of untreatable brain damage after suffering heart or lung failure for the first time.

Sixth: If it would be ineffective or inappropriate to resuscitate the heart and lungs in a specific case in the view of the attending doctor. The patient's view, in such a case, is

not significant and doctors are not obliged to resuscitate the heart or lungs. The patient's family does not have the right to request this type of treatment if it would be ineffective.

After studying the Fatwa request, the committee answered as follows:

First: If the patient is dead on arrival at the hospital, there is no need to use resuscitation equipment.

Second: If the patient's condition is not fit for resuscitation according to the medical report of three trustworthy specialist doctors, there is also no need to use resuscitation equipment.

Third: If the patient is suffering from an obstinate illness that is not responding to treatment and their death is certain, according to the testimony of three trustworthy specialist doctors, there is also no need to use resuscitation equipment.

Fourth: If the patient is incapacitated or in a state of mental inactivity due to a chronic illness, or suffering from an advanced stage of cancer, a chronic heart or lung illness, or the recurrence of heart and lungs failure, and it is the decision of three trustworthy specialist doctors, then there is no need to use resuscitation equipment.

Fifth: If the patient shows evidence of untreatable brain damage according to the medical report of three trustworthy specialist doctors, there is no need to use the resuscitation equipment, as it will be of no benefit.

Sixth: If resuscitation of the heart and lungs would be ineffective and inappropriate in a specific case, according to the medical opinion of three trustworthy specialist doctors, there is no

need to use resuscitation equipment. No attention should be paid to the opinion of the patient's family, as to whether or not resuscitation should be applied, because this is not their specialty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12762

Q: Allah (may He be Exalted and Praised) blessed me with a baby in 16/2/1410 A.H. but Allah destined that he was born with a brain disease that worsened until it damaged the brain cells responsible for breathing according to the doctors. I asked the doctors about the reason behind this disease and they told me that it is a congenital disease which afflicts some new born babies and that, unfortunately, there is no cure for it, unless Allah wills otherwise. That was what the doctors said.

Your Eminence, the baby is now on artificial respiration, which, if removed, causes the child's death in about ten minutes. We believe everything is in Allah's Hands and within the scope of His Knowledge. I would also like to inform your Eminence that the doctors in the hospital allowed me to see this in reality; they, in effect, deprived the child from oxygen, and he could not breath. Yet when they gave him oxygen back,

(Part No. 25; Page No. 83)

he could stay alive with the respirator on. Your Eminence, I am afraid that in this way we are resisting the Fate that Allah has decreed on all mankind, namely death. I decided to ask the hospital to discharge my son and I will take full responsibility for his life or death. But I fear to take him from hospital lest he should die and I subsequently hold the blame for it. Is it permissible for me to take the child from the hospital even if this may cost us his life or should I keep him in the hospital on the respirator? Your Eminence, I need a written reply for my question to be handed to the carrier of this message. May Allah reward you with the best! He is Able to do all things; may Allah protect you!

A: If the reality is as mentioned, there is no harm in removing the respirator from your son if at least two doctors decided that he is practically dead, but you have to wait for sometime until you are sure of his death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Using euthanasia to end suffering

Fatwa no. 19165

Q: I am requesting a Fatwa (legal opinion issued by a qualified Muslim scholar) in regard to a subject that was discussed on a medical program that I listened to. The subject was: Is it permissible for a patient who has no hope in recovering to request to die and should their request be fulfilled to end their suffering? The speaker said that if a cancer patient, for example, has no hope of recovery it is better for them to die. Is it permissible to fulfill a patient's wish and kill them to end their continual pain? The speaker mentioned a book called, "Al-Huquq (Rights)", and said that it is a human right to decide when their life should end, if their life has become a source of pain and suffering to them and others. What is the opinion of Islam on this matter? May Allah reward you with the best!

A: It is Haram (prohibited) for a patient to hasten their death, whether by committing suicide or by taking medication to kill themselves. It is also Haram for a doctor or nurse, or any other person to carry out the patient's request, even if their disease is incurable. If anyone assists in this, they have shared in the sin, because they have intentionally killed a human, whose life is protected by Shari'ah (Islamic law), without a right. There are clear Nas (Islamic texts from the Qur'an or the Sunnah) prohibiting the killing of a human being without a right. Allah (Exalted be He) says (what means): ﴾And kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law).﴿

Allah (Exalted be He) also says: ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ ﴾And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.﴿

Also, it was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who kills themselves with a piece of iron (a weapon) will have that piece of iron in their hand and will be stabbing their stomach with it in the Fire of Hell forever, abiding eternally therein. Anyone who drinks poison and kills themselves will be drinking it in the Fire of Hell forever, abiding eternally therein. And anyone who throws themselves from (the top of) a mountain and kills themselves will be throwing themselves down in the Fire of Hell for forever, abiding eternally therein.﴿ (Agreed upon by Al-Bukhari and Muslim)

It was also related on the authority of Abu Qilabah on the authority of Thabit ibn Al-Dahhak (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Anyone who kills themselves with something, will be punished with it on the Day of Resurrection.﴿ (Related by Al-Jama'ah [the Six Hadith Compilers: Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah]) Also, on the authority of Jundub ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) who

reported that the Messenger of Allah (peace be upon him) said: ﴾Amongst those who came before you there was a wounded man who grew impatient.

(Part No. 25; Page No. 87)

So, he took a knife and cut his hand with it. The blood did not stop flowing until he died. Allah (may He be Exalted) said, 'My slave hastened to bring about his demise; I have forbidden Paradise to him.'﴿ (Agreed upon by Al-Bukhari and Muslim; this is the wording of Al-Bukhari)

Therefore, the Prophet (peace be upon him) forbade people to wish for death to put an end to their suffering. In a Hadith reported by Anas ibn Malik (may Allah be pleased with him), he reported that the Messenger of Allah (peace be upon him) said: ﴾None of you should wish for death because of a calamity which has befallen them; but if it is unavoidable to do so, let them say, 'O Allah, make me live as long as life is better for me and make me die if death is better for me.'﴿ (Related by Al-Bukhari and Muslim; this is the wording of Al-Bukhari) Al-Bukhari also narrated this Hadith with a different wording on the authority of Abu Hurayrah (may Allah be pleased with him) who heard the Messenger of Allah (peace be upon him) say: ﴾None of you should wish for death: if they are a good-doer, perhaps they may increase in goodness, and if they are an evil-doer, perhaps they may repent.﴿

As it is forbidden for a person to merely wish for death or to ask Allah for this, committing suicide or assisting in it is considered a violation of Allah's Laws and a transgression of the sacred Boundaries set by Allah. Doing this is inconsistent with being patient with what is decreed by Allah.

(Part No. 25; Page No. 88)

It challenges Allah's Divine Decree and Predestination, and shows dissatisfaction with Allah's Wisdom of testing His servants with evil and with good as trial for them; Allah (Exalted be He) says: ﴾And We shall make a trial of you with evil and with good.﴿ Allah may try and afflict some of His servants with illness and He is the All-Wise in what He does and the All-Knowing of what is best for His servants, as this may bring goodness for a servant, increase their Hasanat (rewardable good deeds), the strength of their faith, and get them closer to Allah (Glorified be He) through their resignation (to His Will), entreaties, submission, Tawakkul (putting one's trust in Allah), and supplications to Him. If someone is afflicted with an illness, they should hope for Allah's Reward and bear with patience their affliction. Showing patience over affliction can gain Allah's Good Pleasure and increase heavenly reward and elevate to a high degree in the Hereafter. This is supported by the Hadith reported from Suhayb (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾I am amazed at the matters relating to a believer! All matters relating to a believer are good, and that only applies to a believer. If something good happens to them and they give thanks for it, that is good for them; and if something bad happens to them and they bear it with patience, that is good for them.﴿ (Related by Imam Muslim in his Sahih [Book of Authentic Hadith] and by Imam Ahmad in Al-Musnad [Hadith compilation]; this is the wording of Imam Ahmad)

Allah (Exalted be He) says: ﴾And As-Sabirûn [who patiently bear whatever may befall them (of calamities)]﴿

(Part No. 25; Page No. 89)

He (Exalted be He) also says: ﴾But give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ And: ﴾The men and the women who are patient (in performing all the duties which Allâh has ordered and in

abstaining from all that Allâh has forbidden)) up to: (Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).) Also, the Hadith on the authority of Anas (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said: (Verily, greatness of reward is with greatness of trial. Indeed, when Allah loves a people, He tries them (by affliction). Whoever is content (with Allah's Decree) will win His Good Pleasure, and whoever is discontent (with Allah's Decree) will earn His Wrath.) (Related by Imam Al-Tirmidhy in "Jami' Al-Tirmidhy" and he said that it is a Hadith Hasan Gharib [a good Hadith that is strange to come from this chain of narration])

It was also narrated that Mus'ab ibn Sa'd on the authority of his father (may Allah be pleased with them both) said: (I said, 'O Messenger of Allah! Which people are most sorely tested?' He (peace be upon him) said, 'The prophets, then those who are similar and then those who are similar. A person will be tested in accordance with their Din (faith), if their Din is solid, they will be tested severely, and if their Din is flimsy, they will be tested in accordance with their Din. Calamity will keep troubling a servant until it leaves them to walk on the earth with no sins.') (Related by Al-Tirmidhy, who said that this Hadith is Hasan Sahih [a good authentic Hadith])

(Part No. 25; Page No. 90)

It was also narrated by Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Adversity will continue afflicting the believing man and the believing woman in his (her) self, children, and property until he meets Allah sinless.) (Related by Al-Tirmidhy)

Subsequently, it is Haram for a person suffering from some kind of illness to seek to kill themselves, because a person's life is not their own; rather, it is owned by Allah Who decreed fates and times of death. Every person's deeds come to an end by their death; therefore, the life that a believer lives gives them hope of good. Perhaps they make Tawbah (repentance to Allah) for the sins they have committed and increase their good deeds, such as Salah (Prayer), Sawm (Fasting), Zakah (obligatory charity), Hajj, Dhikr (Remembrance of Allah), Du'a' (supplication) to Allah (Glorified be He), and so Allah elevates them to the highest ranks (of the righteous in Paradise). Moreover, a sick person continues to have rewards recorded for whatever good deeds they used to perform at the time they were healthy, as authentically reported in the Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

As for those doctors and others who agree with fulfilling the request of a sick person to kill themselves or assist them in this, they are committing a sin by doing so. Their view is limited and it shows their ignorance.

(Part No. 25; Page No. 91)

They regard human life and its continuation from the aspect of having animalistic power, authority, fun, and vanity. They do not see it as a life where servants can live connected to their Lord, taking provisions of good deeds (for the afterlife journey). Their hearts have mellowed; have felt humility and peace, and are making prayers to Allah (may He be Exalted and Praised), which will make the servants the dearest and closest they can ever be to Allah, unlike those who act haughtily and oppressively, and use their animalistic power to commit what displeases Allah (Exalted be He). Moreover, Allah is Able to grant recuperation and what may seem impossible to people today may be treatable tomorrow, by the Power of Allah, for Whom nothing is impossible on this earth or in the heavens.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 92)

(Part No. 25; Page No. 93)

Dissection

The fourth Question of Fatwa no. 3685

Q 4: Please inform us about the religious ruling on medicine students who dissect cadavers for study purposes. They also unveil wholly or partially women's private parts on the pretext that doing so is a part of their medical education, something which a physician has to do so as not to be ignorant and unable to treat gynecological and obstetric diseases and thus Muslim women would be at the mercy of Christian and other non-Muslim doctors

A: First: the Council of Senior Scholars in the Kingdom of Saudi Arabia issued a decree regarding the dissection of a dead body. Following is an abstract of it:

It is decided that the subject in question has three types:

First: Dissection for the purpose of investigation during criminal proceedings.

Second: Dissection for checking whether death is caused by any epidemic diseases so that the necessary future protective precautions may be taken.

Third: Dissection for educational purposes, i.e. learning or teaching.

After exchanging opinions, thorough discussion and studying the above-referred-to research submitted by the Committee, the Council decided the following:

(Part No. 25; Page No. 94)

the Council deems them permissible as they are extremely advantageous to the fields of security, justice and protecting the community from epidemic diseases. In fact, the great common interest secured by doing so heavily outweighs the evil of violating the dignity of a dead person.

Hence, the Council unanimously agrees on the permissibility of dissecting cadavers for these two purposes, whether they are of inviolable persons or not.

As for the third type, which is dissection for educational purposes, it should be known that the Shari`ah (Islamic law) has the objectives of realizing and broadening the scope of public interests and averting and narrowing the scope of evils, permissibility of committing the lesser of the two evils to avoid the greater one, and adopting the interest that is of more likely benefit in case two interests conflict. Since dissecting animal corpses did not prove to be a substitute of dissecting dead human body dissection of which proved to be so advantageous to scientific development in different fields of medicine, the Council deems it permissible to dissect dead human bodies in general. However, the Shari`ah seeks to safeguard the dignity of a Muslim while dead as well as while alive. In this regard, it is related by Ahmad, Abu Dawud and Ibn Majah on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Breaking a dead man's bone is like breaking it when he is alive.﴿ However, dissection involves humiliation of the dignity of a dead Muslim bearing in

mind that there is no genuine necessity for doing so since it is possible to find cadavers

of violable dead persons. Therefore, the Council views that it should be restricted to the cadavers of violable people and that cadavers of inviolable people should be spared, in view of the abovementioned facts.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions! Council of Senior Scholars

If it is possible that a woman be medically examined by a female doctor, it will then be impermissible that she be examined by a man. However, if there is no female doctor available when it is urgently necessary to have medical examination, a Muslim male doctor may, while examining a woman, see only that part of her private parts as may be necessary for diagnosis. There is also nothing wrong with a male's dissecting a female's cadaver for educational purposes to acquire the necessary experience in gynecological and obstetric diseases and treat them if the cadaver is of a non-Muslim female and is legally violable in the light of the abovementioned decree.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6619

Q 1: sometimes the causes of death are unknown, and, as doctors need to know the cause of death, they have to take a sample from the dead body using a thin needle to find out.

My question is: Is this permissible according to the Shari'ah (Islamic law)? Bear in mind that this needle is the size of a usual needle and leaves no

(Part No. 25; Page No. 96)

marks or deformity on the dead body.

A: If there is a necessity or need to know the cause of death and the only way to find out is to take a sample in the manner described above, it is lawful to do so, if the benefit of taking the sample overweighs the harm that will occur to the body.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13725

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' read the letter sent to His Eminence the President from His Highness the Deputy Governor of Riyadh, no. 1/1/16368 dated 6/3/1411, which was forwarded to the committee from the General Secretariat of the Council of Senior Scholars, no. 1019 on 10/3/1411 A.H. His Highness asks a question in his letter, whose text is as follows:

Attached is a letter from the Chief of Police of Riyadh for the Industrial and Housing Section, (no. 598 st. 32), dated 15/2/1411 A.H. regarding

the dead body of an unknown person that the police found inside a villa on the Al-Kharj Road. The medical examiner has declared that the death occurred a long time ago. However, the Emirate has issued an approval for an autopsy to investigate the cause of death, because one of the procedures used to identify a body is by checking the fingerprints, but this is impossible in this case as the death occurred such a long time ago. The police have said that it is necessary to remove the fingers and immerse them in a special chemical solution for a while. In this way, it will be possible to get the fingerprints. We hope that Your Eminence will submit this matter to the Permanent Committee for Scholarly Research and Ifta' for them to issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this and to establish a rule to be followed in the future. As-salamu 'alaykum (May Allah's Peace be upon you)!

A: There is no objection to this, as it serves a public interest.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2521

Praise be to Allah Alone, and peace and blessing be upon the last Prophet. To commence:

The Permanent Committee for Scholarly Research and Ifta'

(Part No. 25; Page No. 98)

has perused the question submitted by the Vice-Chairman of the School of Medicine, Dr. Osamah Shobokshy, to His Honor the General Chairman, which is referred by the Secretariat General of the Council of Senior Scholars no. 1557/ 2 on 29/7/1399 A.H. The text of the question is as follows:

Mr.----, holder of ID no.--- issued on 27/11/1379 A.H., Jeddah, proposing to leave the corpse of his son, who was born on 14/5/1399 A.H. and died on 15/5/1399 A.H. due to several congenital deformities, to the anatomy department in the School of Medicine.

We do not know whether officials of the School of Medicine have the right to dispose of the corpse of the baby by putting it in Formalin and keeping it in the department museum. Is this Islamically permissible, or must the corpse be buried?

Would you kindly advise me in this regard? it is worth mentioning that putting the corpse in the anatomy department will be of great benefit to our medical students if this is permitted.

The Committee's answer was as follows:

It is a must that the corpse is washed, wrapped in coffin, the funeral prayer be performed for him and buried in the Muslim cemeteries. It is not permissible to keep him for this purpose, or for other purposes even if his Waliy (a legally accountable person acting for a woman seeking marriage) permits that.

(Part No. 25; Page No. 99)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21710

Q: The forensic medical center in Ha'il is opening a forensic medicine museum, which will include samples, photos, and information about forensic medicine. We want to display some preserved body parts from dead people that illustrate scientific facts. These samples will be preserved using special chemicals and displayed in a special place. The importance of these samples lies in the fact that they are rare and they also have educational significance for medical researchers. One example is of a bullet lodged in a part of the bone. The museum will also display photos of some medical cases subjected to forensic tests. It should be noted that we comply with our duty to cover the 'Awrah (private parts of the body that must be covered in public), and hide face photos to protect the dignity of the deceased.

We hope that you will advise us on this matter, so we will not do anything that contradicts the Shari'ah (Islamic law). May Allah reward you with the best!

A: It is not permissible to preserve separated parts of dead human bodies, in fact it is obligatory

(Part No. 25; Page No. 100)

for them to be buried to preserve the inviolability of human beings and protect them from abuse. The Prophet (peace be upon him) said, ("The inviolability of a Muslim after death is the same as it is when alive.") and ("Breaking the bones of a dead person is like breaking their bones when alive.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 505

Q: Someone was given 9,000 Riyals to take somebody abroad for medical treatment. This amount was to cover the expenses for the journey, the treatment, and the expenses of the person accompanying the patient. However, the person who was ill died before they left. The question is: What should they do with the money?

A: If the matter is as the questioner mentioned in the question and someone was given some money to take a patient abroad for treatment of a medical condition, but the person who was ill died before traveling, the money has to be returned to the one who gave it, because the reason for which the money was given no longer exists. It is not permissible for them to take any of the money to spend on themselves, as they have no right to it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Sulayman Ibn Mani`	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 21772

Q 2: Some doctors sell samples of medicines that the pharmaceutical companies give them free of charge. It is written on these samples that they are free and not to be sold, but the doctors try to erase this. Is this permissible? If the company representative knows that a doctor asks for extra samples to sell, will they be sinful if they give them to the doctor? What is the ruling on a pharmacist who buys and sells these samples, knowing what they are?

A: It is not permissible for doctors to accept these samples at all; and it is all the more impermissible to sell them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh

Fatwa no. 6811

Q: Our neighbor's wife suffers from Epilepsy. Her husband visited several doctors in hope of cure but has found no way yet. Some common ignorant Muslims advised him to resort to

the Church claiming that she is possessed by a Satan, which can be exorcised out of her body by a priest. Please advise this man not to do so clarifying the ruling on going to a church. May Allah grant you and us success in doing that which pleases Him!

A: The guardian of this patient should be patient in seeking treatment from specialists in this field at hospitals. He should not rush things, for this may take quite a long time, depending on the severity of the illness. In addition, he should treat her using Shar`i (Islamically lawful) Ruqyah (reciting Qur'an and supplications over the sick seeking healing) by reciting some Ayahs (Qur'anic verses) and Surahs (Qur'anic chapter) over her such as Al-Fatihah, Al-Ikhlas, Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) including Ayah Al-Kursy at bedtime. She should also recite Dhikr saying: (In the name of Allah with Whose name nothing can harm on earth or in heaven, and He is the All-Hearer, the All-Knower) three times in the morning and evening. She should protect herself by Allah's Perfect Words by saying: (I seek refuge in the Perfect Words of Allah from the evil of that which He has created). Her husband or any of her Mahrams (spouses or unmarriageable relatives) shall make Ruqyah using these Adhkar (pl. of Dhikr, Remembrance of Allah) and other authentic Adhkar reported from the Prophet (peace be upon him). You can find all this in the book entitled "Al-Kalim Al-Tayyib" by Ibn Taymiyah and "Al-Wabil Al-Sayyib" by Ibn Al-Qayyim, in addition to "Al-Adhkar" by Al-Nawawi and "Zad Al-Ma`ad" by Ibn Al-Qayyim.

They must also beware of going to church or referring to any priest to exorcise

the claimed Satan out of her. A church is a place of worship for Christians and a priest is a Kafir (disbeliever). He would treat her with nothing but Shirk (associating others with Allah in His Divinity or worship) through incantations and Satanic spells that involve soothsaying and Shirk. Accordingly, a Muslim must shun this sin. Furthermore, they are to seek a cure from doctors and Shar`i Ruqyah that complies with the Qur'an and the Sunnah of the Prophet (peace be upon him), rather than such satanic shirk related incantations, and this indeed is sufficient.

We ask Allah to grant her recovery and protect you and us from Fitan (temptation/trials/sedition). He (Glorified be He) is the One Who answers Du`a' (supplication).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second, third, fourth, fifth, sixth, eighth and ninth question of Fatwa no. 9120

Q 2: Is it permissible for a Muslim to supplicate to Allah (Exalted be He) by His Names to cure diseases?

A: It is permissible to do so according to Allah's saying, ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ This was also authentically reported from the Prophet (peace be upon him). He made Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for some people by saying, ﴾O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing.﴿

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Is it permissible for a Muslim to treat people using tree powder?

A: It is permissible for those who know the characteristics of plants and trees to treat people with them or their powder if they have expertise in those diseases and the appropriate plants to treat them.

Q 4: Is it permissible for a Muslim to take this as a job?

A: It is permissible for those who are knowledgeable in this field.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 5: is it permissible for a Muslim to receive payment for this kind of treatment?

A: Yes, it is permissible for a Muslim to do so.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 6: Is a Muslim entitled to ask for payment from a person who does not pay?

A: A Muslim has the right to ask for payment if he stipulates that or it is customary for him to receive payment for treatment. They may resort to the court if they dispute.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 8: Someone provides people with free treatment seeking the reward of Allah. Is it permissible for them to do so for Kafirs (disbelievers) and Christians, or should such free treatment only be offered to Muslims?

A: It is permissible that such kind acts be directed to Muslims and non-combative Kafirs.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 9: A large number of people come to that man by day and night, and he alone undertakes treatment of the patients without the help of anyone since he is favored by Allah with supplication to Him with His Names to cure people's diseases. Is he permitted to miss Jumu`ah (Friday) Prayer in the Masjid (mosque)?

A: Being busy with work is by no means a valid excuse for him not to attend the Jumu`ah (Friday) Prayer, even if the patients come to him in multitudes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7519

Q 2: when a person is bitten by a snake, there is a man who treats the snake bite by tying a palm leaf to the place of the injury. When the injured person is cured, this palm leaf is removed. Is this correct? What is the evidence for this?

A: This is neither correct nor permissible. A snake bite should be treated with Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with Surah Al-Fatihah or other Surahs of the Qur'an and the Prophetic Hadiths. It is also cured by tying the place between the bite and the heart, so that the poison does not reach the heart with the blood. The vein in the place of the bite should be opened so that the poison and the teeth of the insect come out with the blood.

(Part No. 25; Page No. 106)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18139

Q: Doctors unanimously agree that a baby who is born before reaching week 24 of pregnancy or whose weight is less than 500 grams is considered as stillborn. Thanks to medical developments, such a baby may - in rare cases - be born during this period of pregnancy and his heart will still beat. Medical intervention, such as artificial respiration, may help the baby live longer. Through a 4-5 month treatment in an intensive care unit, a baby can - in very rare cases - survive, but it becomes deformed and mentally retarded. However, based on medical statistics, Westerners acknowledge that when any baby is born prior to week 24 of pregnancy, no medical intervention should be used and the baby is left to Allah's care. If Allah wills and the baby survives, it will be good; if not, the goodness lies in what Allah chooses.

My question is: Should I follow Westerners? I like their approach firstly because of the medical consensus in this regard, and secondly because of the lack of potential that is already available in the West. This requires me to leave the baby born to Allah's will,

(Part No. 25; Page No. 107)

neglecting medical intervention including artificial respiration. If Allah wills and the baby survives, we then proceed with the treatment, otherwise we do not.

A: There is nothing wrong with medical intervention to treat a baby born less than 24 weeks old, if the physician sees that intervention is useful for the baby. Otherwise, there is no need for it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14268

All praise be to Allah Alone, and peace and blessings be upon His last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Honor the President from His Excellency Dr. Ma'mun Mals and which was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under the number 4229 in 20/10/1411 A. H. Following is the question that was asked by Dr. Ma'mun that relates to a medical report that he wrote:

The female patient mentioned above entered the hospital in 17/10/1411 A. H. due to an expected miscarriage in the

twentieth week of pregnancy. On that day, the patient's reproductive system bled and she had some pain in the lower part of her abdomen. It may be worth mentioning that the woman had eight previous pregnancies. She had normal deliveries for her first four children. However, she had cesarean deliveries for her last four children, and it is impossible from a medical standpoint for this patient to give birth to any children during the ninth month of pregnancy who would live without a cesarean section performed. Doctors must resort to cesarean deliveries in the future as a means to protect the womb against being burst and to save the lives of both the mother and the baby in case of severe labor cramps.

Ultra sound waves prove that the baby of the current pregnancy has a deformation that will eventually lead to its death. This deformation is the non existence of the skull, bearing in mind that Spina bifida is also suspected. Thus the nervous system of the baby will only have the heart and blood circulation center, but the cortex of the brain which is responsible for the intellectual growth of the baby is not there. In such a case the baby may either die inside the womb or be delivered alive and die within few hours or days. Such a case is beyond medical treatment.

On the other hand, if we leave the current pregnancy to continue developing

until the end, it will be impossible for the mother to have a normal delivery as she has had four previous caesarean deliveries. This is because any strong parturition taking place during the last two months of pregnancy may cause the slots that were made during the previous caesarean deliveries to burst along with the womb itself and this constitutes a definite danger to the mother's life. Bearing in mind that the fetus has deformations that will definitely lead to the death of the baby, please give us a ruling on aborting it during the fifth month of pregnancy but not after it for if pregnancy continues to the seventh month we will not be able to take the fetus out of the mother's body unless a caesarean operation is done and this exposes the mother's life to the serious danger mentioned above. Thanking you.

The report of the committee that was formed by Dr. Zar Banaza Huda, Dr. Muhammad

Adam `Uthman, and Dr. Ahmed Bakir said the following:

We would like to thank Your Honor for answering our question regarding the patient F. M. whose case we have previously explained to you. She is in the fifth month of pregnancy and her fetus has some deformations that will cause the baby to die if pregnancy completes its normal duration. In addition, the concerned mother has had four cesarean deliveries and a fifth cesarean, in case that pregnancy completes its normal duration, from the medical standpoint will result in her not being able to tolerate any more pregnancies in the future.

This is because we will be compelled after the fifth cesarean to perform tubal ligation as the many cesareans endanger her life. Since the fetus in question has some deformations, i.e. the non existence of the skull and other possible deformations, if the baby is delivered alive it would die only after a life of a few hours. Is it Islamically permissible to abort the fetus at this stage, i.e. during the fifth month of pregnancy, and to try to let the mother have a normal delivery and thus avoid making the fifth cesarean, tubal ligation, endangering her life with repeated surgery, and exposing the womb to burst in case that current pregnancy completes its normal duration? Thanking you for your support.

After the Committee studied the two reports mentioned above, it answered that since the reports show that a fifth caesarean delivery would not endanger the life of the mother; it is impermissible to abort the fetus. May Allah choose the best for us all.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11939

Q: My wife (...) has not gotten pregnant yet. After several tests and examinations, we discovered that the only way available for her to get pregnant is by taking or buying ovaries of another woman, a test-tube baby - that is, to insert them in her womb along with my sperm, after which pregnancy occurs Insha'a Allah (If Allah wills).

Your Eminence, we have a great hope in Allah's Mercy, but we turn to you after Allah, so as to inform us of the Shari`ah ruling on this to submit it to the medical authority in charge to act accordingly. May Allah bless you, grant you guidance and render you guidance to others!

A: It is impermissible to take the ovaries of another woman and put them in the womb of your wife, a way known as test-tube baby technique, because such ovaries are taken from an Ajnabiyyah (non-Mahram (not a spouse or an unmarriageable relative)) and so it is impermissible to be injected into the womb of another woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 3598

Q 3: I have been married for three years, but my wife still has not given birth to any children. I would like her to be examined by a physician; however, there are only male doctors available. Is it permissible for my wife to be examined?

(Part No. 25; Page No. 112)

A: If no specialist female doctor is available, it is permissible for your wife to be checked by a male specialist in order to know what is impeding pregnancy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 10315

Q: My father suffers from renal failure. Doctors affirm that his two kidneys are no longer functioning. He performs kidney dialysis three times a week in a hospital. Doctors say that he will remain in such a state until the end of his life unless one of his family members donates a kidney to him. I am ready to give one of my kidneys to my father, but I would like to know if this is permissible or not. I heard a Fatwa (legal opinion issued by a qualified Muslim scholar) permitting organ donation after death. Is this permissible during one's life? Is it permissible to buy the kidney of a living non-Muslim man from India, for instance? Please, advise me. May Allah reward you!

A: It is permissible for a Muslim to donate one of his kidneys to his father if trustworthy doctors affirm that transplanting the kidney into the father's body entails no harm on the donor and that the transplant operation is likely to be successful.

(Part No. 25; Page No. 113)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21192

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' received the letter that was sent to His Honor the Mufty from the questioner, Dr. Faysal `Abd-ul-Rahim Shahin, the Director General of the Saudi Center for Organ Transplantation. The letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under no. 4596 dated 07/09/1420 A.H. Following is the text of the question:

I hope that Your Honor will answer this question that is raised in the Saudi Center for Organ Transplantation: A mother would like to donate her womb, but not the ovaries which carry the hereditary characteristics, to her daughter. The womb will only act as a place for the baby to develop in while the ovum will be taken from the ovary of the woman to whom the womb is donated. The sperm will be taken from the husband of the daughter. Is this womb transplantation permissible?

I would like here to refer to the Fatwa issued by the Islamic Fiqh Academy Council decree no. 6/8/59 that was held in the Sixth Conference Session in

Jeddah in the Kingdom of Saudi Arabia during the year 1410 A.H. (attached is a photocopy of the concerned decree). The Islamic Fiqh Academy Council held that the transplantation of testicles or ovaries is Haram (prohibited) as doctors warn that this will lead to lineage confusion. However, it regarded the transplantation of other inner organs of the reproductive system as being Mubah (permissible). Nevertheless, a ruling on womb transplantation was not decided by the concerned Council. It considered the transplanted womb a part of the woman to whom it was transferred, but it did not tell whether the baby will be a Mahram (non-marriageable relative) to the woman who donated her womb. Jurists of the Islamic Fiqh Academy and some other jurists have discussed this problem in detail during their discussion of the problem of surrogate mothers. Please accept my best regards. May Allah keep and protect you.

After the Committee studied the question, it decided that it is impermissible for the concerned mother to donate her womb to her daughter as this leads to Haram (prohibited) matters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13271

Q: Allah has decreed for me to be infected with a malignant disease which is cancer, may Allah preserve you from its harms. I have been suffering from it a lot since the year 1399 A.H. until now. I have also visited almost all public and private hospitals all over the Kingdom, and spent all the money I had, but to no avail. This urged me to travel abroad for treatment. However, Allah has bestowed upon me some Muslim fellows who gave me money whether in the form of donation or loan. Allah (Exalted be He) made it easy for me to acquire treatment and I was cured, all praise be to Allah. But I am indebted with about five hundred thousand riyals, which I do not know how I can repay since I have no properties, money or relatives to repay them on my behalf. Now, I am obliged to try to pay off people's money by every possible means, even if I end up becoming crippled, may Allah reward them the best.

I ask: "Is it legally permissible for me to sell some of my body organs, such as kidney, cornea, a lobe of the liver or other organs that would not medically have a harmful effect after being ablated? The purpose of doing this is to repay my debts since I do not have any other option. It should be mentioned that I earn a sum of 5300 riyals a month, but it does not suffice the cost of treatment, the provisions for my family or the house rent. I am afraid to die without paying back people's rights, especially as my family members

are mostly women and children. I hope there will be a clear answer, by which I can fulfill people's rights before it is too late, in order to be relieved from this burden before I stand before Allah on the Day of Resurrection. May Allah reward you well.

A: It is impermissible for anyone to sell any of their organs to repay their debt or for any other purpose.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

dutifulness and the Ties of Kinship

Fatwa no. 1253

Q: The inquirer wrote: My father delivered me to my paternal aunt when I was seven days old to breastfeed and raise me. My aunt carried out her duty and my father died after two years, leaving a younger daughter. My mother killed my sister after marrying another person after the death of my father because of the new husband's refusal to bring up the girl in his house. My mother bore her new husband eight children. Whenever I go to visit her, her husband prevents me from seeing her in spite of the long distance I travel to visit her. I am now the father of five children and I am poor. What shall I do? What shall my mother do regarding the ties of kinship? Are any of us sinful for not maintaining ties of kinship? Please advise!

A: You must be dutiful and kind to your mother as much as you can, even if she did not breastfeed or raise you. This is because Allah (Exalted be He) states: ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ Allah also says: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ Allah (Exalted be He) also states:

﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

It is related by Al-Bukhari and Muslim on the authority of Abu Hurayrah ﴾that a person came to Allah's Messenger (peace be upon him) and said: O Messenger of Allah! Who among the people is most deserving of my good companionship? He said: Your mother. He, again, said: Then who (is the next one)? He said: It is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Prophet) said: Your mother. He (again) said: Then who? Thereupon he (the Prophet peace be upon him) said: Your father.﴿

It is Haram (prohibited) for you to accuse, think bad of, or talk badly about her without knowledge. Allah (Exalted be He) states: ﴾O you who believe! Avoid much suspicion; indeed some suspicions are sins.﴿ ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).﴿

If you go to visit her or want to show dutifulness and kindness to her but she or her husband refuses to meet you, or her husband prevents you from contacting her or delivering anything to her, you have carried out your duty and there is no sin on you. This is because Allah (Exalted be He) states: ﴾Allâh burdens not a person beyond his scope.﴿ However, beware of severing ties of kinship with her or

offending her. In fact, you should repay her offense with kindness. This is because the Messenger of Allah (peace be upon him) stated: ﴿Should I inform you about the greatest sin? We said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents.﴾

He (peace be upon him) stated: ﴿Allah has forbidden you to be undutiful to your mothers, to withhold (what you should give) or demand (what you do not deserve).﴾ He (peace be upon him) also stated: ﴿The severer (of the ties of kinship) shall not enter Jannah (Paradise).﴾ He (peace be upon him) stated: ﴿Those who maintain ties of kinship are not those who repay good with good, but who when their ties of kinship are severed, they reestablish them again.﴾ If you are poor, it is enough to visit your mother and meet her with a smiling face. Your mother, on the other hand, must feel sympathy towards you and allow you to maintain ties of kinship with her as much as she can. If she does not do that, you are obligated to treat her kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1237

Q: what should a person do with his very old blind mother that refuses to move to his village, as there is no one to look after her. She does not want to go by a car or a plane. Should he force her

(Part No. 25; Page No. 120)

to go with him?

A: If the matter is as you have described that the mother is very old and there is no one to look after her, the questioner cannot stay with her and cannot afford someone to look after her and his wife will compassionately take care of her, he should force her to go with him for her interest, so that his wife can take good care of her for the rest of her life. He can use tricks to get her into the car. For example, he can tell her that he wants to take her on a picnic, etc. and then take her to where he lives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1743

Q: My mother loves my brothers' children more than mine because she does not like my wife. My wife has children, and that is why I cannot divorce her. I am upset with my mother for this reason. Please advise concerning this issue.

(Part No. 25; Page No. 121)

A: If the situation is as you mentioned, that neither you nor your wife hurt your mother, but she is only motivated by her dislike for your wife, there is no harm on you in this. You do not have to divorce your wife for that reason, and you cannot begrudge your mother either. She is your mother and you have to be obedient to her and bear her harm to you, according to Allah's statement, ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴾ ﴿And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴾ The Prophet (peace be upon him) also stated in the Hadith narrated by Al-Tirmidhi and Al-Hakim who ranked it as Sahih (authentic), (obeying one's parents pleases Allah, while disobeying them displeases Allah.)

(Part No. 25; Page No. 122)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1751

Q: My mother lives in my father's house, which is near my own house to which I moved with my wife and children two years before my father's death. Sometimes I hold banquets and send my 14-year-old son with part of the meat to my mother, but she refuses to take it. I try to resend it to my elder sister, but she also turns it down. My mother and sister refuse my offer because they do not like my wife, though I fulfill their due rights and visit both of them. I am really sad because whenever I send them meat, they turn it back. Will I be held accountable for that before Allah?

A: If the case is as you have mentioned that you maintain kinship ties with your mother and sister by visiting them and sending them meat on occasions, you have done well. Perhaps, your mother and sister are looking forward to much goodness, such as inviting them to your house for the banquet instead of sending them part of it with your son. Indeed, they are more entitled to be invited to the banquet. They may

expect you go to them and give them the meat or whatsoever personally as a sort of showing gratitude and bringing happiness to them instead of sending your son. We advise you to be more dutiful and kind to your mother and sister by inviting them to your house on `Eids and occasions as well as by visiting them. If they refuse to come to your house, you should go to them personally and give them the gift. If they refuse, as you mentioned because they do not like your wife, there would be no blame on you because you would have done your obligation. You are not required to divorce your wife to please anyone as long as your wife obeys Allah and fulfills her rights and duties and has not done any harm to your mother or sister.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 1901

Q 1: A person lives with his parents in the same house but he frequently quarrels and cuts ties with them. This is because the mother prefers his younger brother over him. She behaves rudely with and abuses him for trivial reasons, whereas any fatal mistakes committed by the younger brother are forgiven. His mother's mistreatment caused him to develop a complex, while his brother, who is spoiled by his mother, is free from any psychological complexes.

Furthermore, the father mistreats him. He rarely replies to his son's greetings and beats him in the presence of other people, whereas he behaves differently with the younger brother who greatly errs in such manner. Is the person mistreated by his parents obliged to be dutiful to them? Is he sinful if he disputes with them? It is worth mentioning that he spares no effort to avoid quarreling with them and regrets any disputes that occur. Moreover, he gives Sadaqah (voluntary charity) on behalf of his parents without their knowledge. Will they and he be rewarded for this Sadaqah, even if it is little?

A: The parents may have excuses for this mistreatment. They may be strict with one son than the other for more than one reason. He may be older than the other sons and his mistakes should not be overlooked. They may want to discipline him to observe good conduct to make him a good example to his younger brothers. It is impermissible for the child to be undutiful to his parents even if they mistreat him. He should follow Allah's saying, ﴾Repel evil with that which is better.﴿ Parents should be the most favored with well treatment, as Allah (Exalted be He) says, ﴾And that you be dutiful to your parents.﴿ and ﴾but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴿

It is obligatory upon the son to show kindness and obedience to his parents, even if they endeavor to make him associate with Allah another partner, which is the gravest major sin. Allah orders him to follow the straight path as He says that everyone will be punished or rewarded on the Day of Resurrection. The Prophet (peace be upon him) has ordered us to be grateful to our parents and warned of being undutiful to them, as this act is one of the gravest major sins. Your regret for your disputes and cutting ties with them and the Sadaqah given by you on their behalf are appreciated. Had you declared this act to your parents, peace and harmony among you would have been achieved. I hope Allah will forgive your sins and theirs and reward you and them for the Sadaqah as He multiplies the reward. with regard to the parents, they have to treat their children justly. The Prophet (peace be upon him) said, ﴾Fear Allah, and be just to your children.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 2255

Q 4: A woman misuses money by purchasing musical instruments and other things of the sort. Is it permissible for her elder educated children to

(Part No. 25; Page No. 126)

support her against their father, as they think that by doing so they are dutiful to her?

A: If the reality is as mentioned by the questioner, it is not permissible for her children to support her against their father. Rather, they must advise her and guide her to lead a blissful family life, obeying the father and taking good care of her children. The children also have to treat their parents kindly, fulfill their rights towards them as prescribed by Islam, co-operate with them in doing righteous and pious deeds, and avoid supporting them in sinful acts. Allah (Exalted be He) states: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 127)

Fatwa no. 2593

Q: In order to please their mother, my brother and sisters are taking good care of our half-brother, whom they prefer over our father. Noticing that I was trying to set things aright between our parents, they began to sever our ties which I still insist on maintaining. In addition, my father refuses to mix our wealth with that of our half-brother, lest it could create problems in the future.

Now my seventy-year-old father lives on his own. He does the cooking and cleaning himself. I am forty years old and the eldest of his sons, and I am married with four sons and five daughters. I asked him many times to come and live with me, but he gives the excuse that living conditions in the Eastern Region do not agree with him, as he lives in Najran. I have been working at the University of Petroleum and Minerals in Al-Zhahran for thirteen years. I hope Your Honor will give me your opinion regarding this problem. Should I leave my elderly father to live on his own with no one to take care of him?

A: You did the right thing when you were keen to set things aright between your parents, even if it caused the displeasure of your brother and sisters. You are not to blame for not having your father to live with you as long as he is pleased with you and is not in need of your assistance. You, together with your other brother and sisters, should obey your father's advice regarding not mixing your wealth with that of

(Part No. 25; Page No. 128)

your half-brother in order to avoid any future problems that may arise if you allow such mixing of wealth.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2950

Q: I have an old mother who has no relatives. I suffer from hemiplegia and live in south Riyadh with my family. I took her to live with me, because she has been living in a deserted place. But afterwards, she kept asking me to return her to her abandoned house. I refused, because I will neither be able to take care of her, nor stay there, since the living conditions there are very hard for a disabled man. On the other hand, life here is better for me and my children; this is why I have become torn out between my circumstances and wonder how to please my mother, who is naive to the extent that she can not recognize the days of the week or the prayers. Therefore, I hope you will provide me with a proper solution to please my mother and overcome my circumstances.

A: If the case is as you have mentioned regarding your mother's condition and yours as well, you can live wherever it becomes convenient for you. You can please your mother by financially supporting her. You can also distract her attention by anything so that she may stop thinking about the idea of returning back to this deserted place where she might be harmed or face difficulties.

(Part No. 25; Page No. 129)

You should take good care of her, provide for her, and do not obey her in returning to that place as long as she does not have any one else to sustain her there. However, preventing her from going there is not considered an act of disobedience to her, but rather a sort of philanthropizing her and doing what is best for her interest, even if she does not realize it, and her demand to return to such an unsafe place is considered a Munkar (evil) deed, and obedience should always be in Ma`ruf (good).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3405

Q: Dear Brother, Allah (Glorified and Exalted be He) enjoins us in His Glorious Book to obey our parents and be dutiful to them. The Prophet (peace be upon him) also gave us severe warnings against being undutiful to them. What are the limits of obedience to parents as my mother is an ordinary Muslim who is ignorant of many matters. Allah endowed us with a lot of money - all praise be to Allah - and we want to use it for business, to trade with. However, my mother is preventing us from pursuing some businesses and says, for example, that we should enter into partnership with so-and-so and not with so-and-so, although she does not know much about transactions and their dealings. Should we obey her in this matter or will we be considered as being undutiful to our mother if we disobey her? She also wants us to marry some women whom she likes, but we think that marrying women other than these is better

(Part No. 25; Page No. 130)

for us in our Din (religion) and Dunia (this world), as we are always looking for women who are religious among the daughters of our good and righteous Muslim brothers. Should we obey our mother in this matter or disobey her? Will we be considered as undutiful to her if we disobey her?

A: First: it is obligatory on a Muslim to obey their parents, and to be dutiful and kind to them, as enjoined by the Nas (Islamic texts) from the Qur'an and Sunnah (what was reported from the Prophet). The limits of it are what is reasonable according to a person's ability, as the Prophet (peace be upon him) said, ("Obedience is in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).")

Second: In the lawful and ordinary matters that you know about and your mother does not or that she does not know the consequences of entering into and how to deal with to gain benefits, it is not necessary for you to obey her in these matters, nor will you be considered undutiful to her if you do not obey her. This is based on the general meaning of the saying of the Prophet (peace be upon him), ("You know better about your worldly affairs.")

Third: It is not necessary for you to obey her in marrying the women she wants you to, if the matter is as you mentioned, and you are doing your best to look for religious women who are daughters of good and righteous Muslim brothers. You will not be undutiful to her because of your disobedience in this, but it is obligatory on you, in all matters, to consider her feelings. You should be kind to her in ways that will give her peace of mind and make her pleased with you and avoid harsh ways. You should do what you see will be of greatest benefit and avoid conflict.

(Part No. 25; Page No. 131)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19680

Q: How can I reconcile between serving and obeying my parents on the one hand, and avoiding what is Haram (prohibited) on the other?

A: This question requires us to give you a detailed answer on the subject of the relationship between parents and children in the following matters:

First: According to Allah's Purified Shar' (Law), it is an individual obligation for children to be dutiful to their parents; to obey them in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect); to treat them well, using gentle speech, kindness, love, and compassion; to do what benefits them in matters of the Din (religion) and Dunia (this world); to serve them; and to maintain good ties with their relatives and friends, which is the summit of good behaviour towards them. This includes all the extended family, i.e., grandfathers and grandmothers on the side of both parents; and all the descendant family, i.e. sons and daughters. This is a well-established matter in the Din and there are many evidence in the Qur'an, Sunnah (what was reported from the Prophet), and Ijma' (consensus of scholars) on this matter. Allah (Exalted be He) says (what means): ﴾Worship Allâh and join none with Him (in worship); and do good to parents﴿ And: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿

Allah (Exalted be He) enjoins His slaves saying: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ to His (Glorified be He) Words: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ Also, the agreed upon authentic Hadith by Al-Bukhari and Muslim, reported on the authority of Abu Hurayrah (may Allah be pleased with him) which says: ﴾"A man came to the Messenger of Allah (peace be upon him) and said, 'O Messenger of Allah! Who among the people is most deserving of my good companionship?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your mother.' He asked, 'Then who?' He (peace be upon him) said, 'Your father.'"﴿ The narration of Muslim adds, ﴾"Then your nearest next of kin, then your nearest next of kin."﴿

Therefore, the Nas (texts) of the Qur'an and the Sunnah declare it Haram (prohibited) to be undutiful or to do anything that harms parents. The Ijma' of the Muslims also agrees that that is Haram and that it is one of the gravest of major sins and most serious of guilty acts. Included in undutifulness to parents are: want of kindness, weariness, impatience, anger, and defiance towards them, especially in their old-age.

We ask Allah to grant us safety and well-being.

Therefore, if it is supposed that there is ill-treatment on the part of the parents to their children, it is impermissible for the children to return evil for evil; rather, they must return it with good, acting upon the Saying of Allah (Exalted be He): ﴾Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴿ Parents are more deserving of good treatment than anybody else. Allah (Exalted be He) says: ﴾And that you be dutiful to your parents.﴿

Second: it is obligatory that children should obey their parents in what is Ma'ruf, as long as they do not order them to commit a sin, as the Prophet (peace be upon him) said, ﴾"There should be no obedience to a created being if it involves disobedience to the Creator."﴿ Allah says: ﴾And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not.﴿ And: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿ It is authentically reported that the Prophet (peace be upon him) said, ﴾"There should be no obedience to a created being if it involves disobedience to the Creator."﴿ (Related by Imam Ahmad)

Therefore, children should not obey their parents if they order them to commit a sin, such as Shirk (associating others with Allah in His Divinity or worship);

drinking Khamr (intoxicant); unveiling the face; imitation of the Kafir (disbelievers) such as the Jews, Christians, and others; or other types of sins. Nor should they obey them if they tell them to neglect any of the Five Obligatory Daily Salah (Prayers), or not offer them in the Masjid (Mosque), or other duties which Allah has enjoined upon His slaves. It is not permissible for children to obey them in any of these matters, but it remains the duty of the children to both parents to treat them kindly and be good to them, as long as this does not involve obedience in sin or in leaving the obligatory duties. As for obeying them in lawful and ordinary matters, such as marriage, divorce, etc., this depends on an evaluation between the possible benefits and harms. If the parents tell their children to do or not do anything that is against their interests, the children will not be blamed if they do not comply, but they should do this gently and politely. The Prophet (peace be upon him) said, ﴾"You know better about your worldly affairs."﴿ Children will not be considered undutiful to their parents in this case. However, if the preponderant interest will be in doing what they are asking, obeying the parents will bring to children goodness, blessings, righteousness, and favor. Parents are the most worthy of all people to advise their children, and the keenest on benefiting them.

Third: If children notice in their parents any deviation in their practice of Din, such as neglecting Salah (Prayers), committing Haram acts, or earning ill-gotten money, they should advise their parents gently and kindly that they must fulfill Allah's Rights over them and abide by His Law. They should also make Du'a'(supplications) to Allah to guide them.

They should work with their relatives or friends to try to reform them. If they respond positively, all praise be to Allah, otherwise the children should seek Allah's Help and avoid being supported by the money they earn or living with them in the same house. But it remains their duty to treat their parents kindly in this world, following the path of those who turn to Allah in repentance. This will not be considered as impiety to parents, but it is not permissible to take it to the extent of being undutiful to them or severing relations with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The twelfth question of Fatwa no. 3592

Q 12: I was present when my father fell ill, and I remained with him for a week in hospital. My father-in-law who worked as a supervisor at the same hospital kept me busy with him all the time I was staying with my father to take care of him, to the extent that I was late for my father or that I forgot to try and feed him at times. This was the case for a week until the last day which was a Wednesday when I had checked my father out of the hospital and took him home. My father died that same day in the evening when I was lifting him and I did not wash him. I called the doctor who pronounced his death, may Allah have mercy on him and enter him into Paradise. Am I to blame for my father's death and do I have to expiate in anyway? Please enlighten us and may Allah enlighten you!

(Part No. 25; Page No. 136)

A: If the reality is as you mentioned, there is no harm on you, unless you are certain that you neglected one of your duties towards him. In this case, you must ask Allah for Forgiveness and perform Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3882

Q: I am a married man called M.H.A.H. I have five children and my wife is pregnant. I have been married twice before but my father used to provoke trouble between us until I divorced both. My third wife is kind to me and to my father and she treats him kindly while he treats her badly. He creates problems between us and it seems to be done intentionally. He constantly complains about me to our neighbors and always tries to make us dispute. I think he wants to control me and I should treat him like a child not like an adult who is responsible for his actions. Should I obey my father and divorce my wife, the mother of my children or keep her with me and thus disobey my father?

A: If the reality is as you mentioned, you are not obliged to obey your father

(Part No. 25; Page No. 137)

in this matter, since obedience is only in what is good. You should try to please him as much as you can and advise your wife to treat him kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3927

Q: My mother is very old and is unable to care for herself. She lives in Tihamah Banu Shahr in a far away village and there is no one to provide for her, serve her, or buy her daily needs. I work as a staff sergeant in the eleventh brigade in the Southern Region and I have tried to convince her to come and live near me to be able to serve her, but she refuses to leave the village. She says I either stay with her or leave her where she is, but I do not want to remain in the village and leave my job which is my only source of income. Now I am confused. Should I let her live alone and be the victim of illnesses and diseases or should I leave my job which is my only source of income? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) so that I may please Allah and be dutifulness to my parent.

A: You should exert every effort to move your place of work to the nearest place to her, to be able

(Part No. 25; Page No. 138)

to serve her. If this is not available, you should hire an honest woman to serve your mother provided that none of her neighbors or relatives is willing to do it voluntarily.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 4042

Q 4: my father opposes me concerning letting my beard grow. He often ridicules Muslims who let their beards grow. He threatens to put me out if I let my beard grow. In addition, my mother does not obey me when I warn her against going out to markets or to give condolence. She goes to cemeteries several days under the pretext of visiting the dead.

A: Firstly, letting the beard grow is obligatory. It is not permissible for you to obey your father or any other person in shaving it, even if they expel you from your home. (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).)

Secondly, you must continue advising your father and mother to desist from the unlawful acts you have mentioned. However, you have to call them with gentleness and kindness as much as you can. You will have success, good fortune, and a great reward if you have patience,

(Part No. 25; Page No. 139)

are sincere, and when you devote your work to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

First question of Fatwa no. 4097

Q 1: A young man enrolled to study at an institute, but his father is not happy with this and asks him to work in business and not study. Is it permissible for this young man to disobey his father and continue with his studies or must he obey him and give up studying?

A: This son has to do both good things, i.e. to seek knowledge and help his father with his business. If the father insists that the son has to abandon his studies and work in business, this should not be obeyed and it is not regarded as being undutiful to one's father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 5383

Q 8: If a person answers their mother back and quarrels with their father, would they be undutiful to their parents?

(Part No. 25; Page No. 140)

A: If the case is as you mentioned, they are considered undutiful children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5393

Q: My mother is in poor health, and often goes into diabetic comas. She is married to my uncle to whom she bore a son and four daughters. My half brother is one year younger than I. I am now twenty nine years old. I keep close contact with my mother, calling her almost everyday to ask about her condition, to make sure that my half-brother and half-sisters are fine, and to tell her that my family is fine. I give her the money she wants and I fulfill my duties to her as a son. She is well pleased with me. However, she always asks me to return to Riyadh and leave my work abroad. She wants me to stay with her as she fears that she may die in my absence, and thus Allah will be displeased with me.

(Part No. 25; Page No. 141)

Every time I call her, she starts to cry and persists in my coming back to Riyadh to stay with her. I asked her to come and live with me, but she refused. Give me your fatwa may Allah reward you!

Do I have to sacrifice my work for the sake of returning to Riyadh? Or must I continue my work until the work assignment ends? Even if I return to Riyadh, I might have to move to another country as required by the nature of my work.

A: children are obligated to be dutiful to their parents, obeying them, extending a helping hand to them, being generous to them, and speaking kind words to them. Allah (Exalted be He) states: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ Earning your livelihood is also obligatory; therefore, it will be better for you, if possible, to move your work to Riyadh even temporarily. If it is not possible, you may continue you work

(Part No. 25; Page No. 142)

but try to reply gently when your mother asks you to stay with her.

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5405

Q: My mother remained ill for two years. I carried out my duty towards her and she kept supplicating to Allah (Glorified and Exalted be He) throughout the day and the night to grant me forgiveness and good health, as she was pleased with me. One week before her death, I did not spend one night with her. On the next night, I stayed with her and heard her calling me at midnight but I did not answer. My sister was tending to her and I asked what my mother wanted me to do, but she replied that she needed nothing and that she kept calling the names of her children, one after the other, because of her illness. In the morning, I asked my mother, "Do you want anything?" She answered, "No, I harbor you no bad feelings. May Allah forgive you!" I give Sadaqah (voluntary charity) on her behalf and supplicate to Allah to be merciful to her, my father, and the deceased from among our family and the Muslims, for He is All-Hearer, All-Knower.

I hope you would inform me on whether I am sinful for not answering my mother when she called me. What is the Kaffarah (expiation) for this so that I can feel at ease?

A: You should have answered your mother when she called you, especially that you know she was sick and might have needed something

which your sister could not fulfill for her. However, if she had forgiven you and supplicated to Allah for you, there is no harm on you. You should be dutiful to her by supplicating to Allah for her, giving in Sadaqah, and contacting the people whom she loved, especially her relatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fifth question of Fatwa no. 7911

Q 5: when I obey my parents, I am sometimes afflicted with worldly harms, do I have to continue obeying them or not?

A: You have to obey your parents when they ask you to do a Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). However, you are not to obey them if they ask you to do any act of disobedience to Allah. A proof for this is the Hadith in which the Prophet (peace be upon him) stated: (Obedience is obligatory only in what is good (and reasonable). There is no obedience in matters involving disobeying or displeasing Allah.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 4300

Q 2: i am a young married man. i have a daughter and my parents are still alive. i intended to go to Afghanistan for Jihad (fighting in the Cause of Allah) but my mother objected.

(Part No. 25; Page No. 144)

She justified her opinion by mentioning that she does not have any other sons besides me and that she has only one married daughter. Do I have to obey my mother or not?

A: (A man came to Allah's Messenger 'peace be upon him' and sought permission 'to participate' in Jihad, whereupon he 'the Prophet' said, "Are your parents alive?" He said, "Yes." Thereupon he 'the Prophet' said, "You should exert your best efforts 'in their' service.") Accordingly, being dutiful and obedient to your mother must be given priority over traveling to Afghanistan for Jihad.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 4494

Q 3: Is it permissible for a Muslim to raise his voice to his parents when discussing religious matters with them? Will their Du'a' (supplication) against him be answered, even though he is trying to give them advice?

A: Allah ordered Muslims to be good and dutiful to their parents and to treat them kindly and gently. Allah (Exalted be He) says (what means): ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ ﴾Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.﴿

(Part No. 25; Page No. 145)

Through this noble Ayah (Qur'anic verse), you learn that it is not permissible for a Muslim to yell at their parents; it is obligatory to be polite and humble to them. Their Du'a' against their children are very dangerous and are likely to be answered, especially when the children are unjust to them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5042

Q 2: What is the Islamic manner in which a daughter should treat her mother who insists on committing many sins? The Sahabah (Companions of the Prophet) used to abandon the disobedient Muslims until they repented. It should be noted that the girl has continuously warned her mother, but she does not want to repent or stop what she is doing.

A: The duty of the girl toward her mother is to be kind to her, speak softly to her. Allah (Exalted be He) states: ﴾And We have enjoined on man to be dutiful and kind to his parents.﴿ You should continue urging her to do good until Allah guides her. Parents have a special ruling, unlike others

(Part No. 25; Page No. 146)

as mentioned in the Ayah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5694

Q: I have a cousin who lives with our family. Her father died and her mother is remarried. She is engaged to my elder brother who lives abroad. Though she is not a practicing Muslim, she does not present any temptation to winning my heart which is guided to Iman (faith). Kindly give me your fatwa. Do I have to leave the house, as it is impossible to ask her to leave? My elderly parents who are practicing Muslims will be angry if I leave the house. They may die while they are displeased with me. is it lawful for me to anger my parents by leaving the house, or continue staying with them while not being safe from Fitnah (temptation)? Give us your fatwa so that I can rest assured.

A: There is no wrong if you continue to live with your parents provided that you do not remain in Khulwah (being alone with a member of the opposite sex) with your cousin. You must ask her to wear Hijab (veil) and you are obliged not look at her. You should seek Allah's help and protection from falling in sin. We advise you get married soon as this will help you to

(Part No. 25; Page No. 147)

guard your chastity and lower your gaze. This is based on the Sahih (authentic) Hadith which states: ('O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his virtuousness, and whoever is not able to marry is recommended to fast, as fasting would diminish his sexual power.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5880

Q: I am a young man in my thirties and I am currently doing my post-graduate studies at the faculty of medicine. I have been brought up by my father and I was renowned for being very dutiful and kind to him; all praise be to Allah Alone. When I was in the first year of my undergraduate study my father married me, upon my will, to my cousin (the daughter of my father's sister) whom he loved and respected very much. This happened six years ago. During the first years of my marriage my wife and I were outside the country as I was studying abroad. When we came for a short visit after one year of leaving the country, I allowed my wife to spend most of the time with her parents. Unfortunately, this made my father angry. He tried to convince my wife that what she did was wrong but I told him that she acted according to my permission. My father then tried to convince me to prevent my wife from staying for long at her parents' house. I tried to satisfy him without displeasing my wife but in vain; he asked me

to divorce my wife. However, I told him that Allah (Exalted be He) made peace between us and he changed his mind after I had begged him and kissed his feet. Time passed quickly as we were still abroad. Petty problems would repeat whenever we went on a vacation and visit our country. Allah (Exalted be He) granted me a daughter but this increased my Father's discontent. However, my wife is now in the seventh month of another pregnancy. It is worth mentioning that my wife is dutiful to Allah then to me, all praise be to Allah for choosing for me such a wife. Nevertheless, something recently happened that I did not expect. My father told me strange things about my wife's family. He thought that they use these things against him and that they are his enemies. He cut all ties with his sister. He asked me to divorce my wife and he wrote a long letter to tell me that he will be angry with me, consider me an undutiful son, and make Du`a' (supplication) to Allah not to grant me success in the affairs of my marriage and children if I do not obey him. My father then mentioned the story of Prophet Ibrahim and his son Isma`il (peace be upon them both) when the former asked the latter to divorce his wife and he did so to obey his father. Respected shaykh, what do I have to do now? I am happy with my marriage; all praise be to Allah Alone. I have a daughter and another child is expected to come soon. I am pleased with my wife's character and she performs all her religious duties. She did not commit any thing wrong to be divorced. On the other hand, my father threatens that if I do not divorce my wife he will be angry with me and will make Du`a' against me. How can I deal with such a difficult situation?

In conclusion, will I be considered disobedient to my father if I refuse to divorce my wife? Will the Du`a' mentioned above have a bad influence on me?

It may be worth mentioning that I decided to continue showing my father my willingness to please him and to remain in contact with him while ignoring the issue of his request. Please give me a clear Fatwa that may be a means for satisfying all of us.

A: If the reality is exactly as what you have mentioned that your wife is dutiful to Allah (Glorified be He) and kind to you and your parents, it will be permissible for you to continue your marriage to her. Your father's anger and Du`a' against you because of not responding to his request to divorce your wife will not harm you in any way, In sha'a-Allah (if Allah wills).

On the other hand, Prophet Ibrahim ordered his son Isma`il (peace be upon them both) to divorce his wife and the latter conformed to his father's will because this wife behaved badly when she received the father i.e. Prophet Ibrahim (peace be upon him). Prophet Ibrahim commanded his son Prophet Isma`il (peace be upon them both) to divorce this wife; not because of any inclination that the father had but because the concerned wife showed a vile personality when she declared her being sick of the low financial status of her husband. On the contrary, Prophet Ibrahim did not command his son Prophet Isma`il to divorce his second wife as she received him well and told him that she was pleased with the financial status of her husband. She praised Allah (Exalted be He) and showed that she was happy with her marital life. Finally, you have to be kind to your parents for Allah (Exalted be He) says, ﴿but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6016

Q: My father has a second wife. He and his wife treat my mother, my siblings, and myself very badly. The point is that my mother advises us to greet our father, visit, and go out with him but we refuse to do so because of our father's bad behavior with us. Only our elder brother visits my father and serves his wife despite my father's ill-treatment to my mother and that his wife sometimes does not accept to receive us at her home and drives us out. Nevertheless, my elder brother always quarrels with my mother by uttering words and doing acts that do not please Allah (Exalted be He) and His Messenger. On the other hand, my mother always commands us to be dutiful to our father in spite of his bad treatment to us. I am confused. I do not know whether my mother is right or not. Sometimes I raise my voice above the voice of my mother because I am amazed and angry for some of the ways that my mother acts with my father. I try to explain to my mother that she has dignity and prestige that she should not neglect because of my father. Hearing me giving such advice to my mother, my brother mocks me, insults me, and accuses me that I am a hypocrite who is showing off.

I hope that Your Eminence will tell me what I have to do regarding my father's behavior towards my mother. What does my mother have to do? Do my siblings and myself have to cut ties with our father or treat him kindly despite his bad attitude towards us because of the obligation to be dutiful to one's parents? Please guide me to what pleases Allah and conforms with the Sunnah of the Messenger of Allah (peace be upon him) in this regard.

A: it is Wajib (obligatory) on a person to obey his parents when they command him to do a Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ Accordingly, it is Wajib on you to greet your father and to help him with his affairs as your mother commands you to do. On the other hand, your mother has to endure with patience all the difficulties that face her. She has to do so for the sake of Allah (Exalted be He) for it may be that Allah (Exalted be He) removes her hardship. She has also to be kind to her husband and do as much Ma`ruf to him as she can. Allah (Exalted be He) says, ﴾certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴿ And, ﴾And the good end (i.e. Paradise) is for the Muttaqûn (the pious).﴿ We pray that Allah (Exalted be He) helps you to be dutiful to your parents

and to guide your parents to be kind to each other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6286

Q 4: My father is used to consuming intoxicants such as Hashish, opium and eucalyptus, believing that the latter is not Khamr (intoxicant) since it is sold in pharmacies. My father is also used to cursing Islam. What do you advise me to do and what is my role towards him?

A: Continue to advise your father with wisdom and fair preaching and argue with him in a good manner to show him the ruling on these evil substances. May he listen to your advice and may Allah forgive him. However, if he insists on consuming these intoxicants, keep away from him when he does, do not help him consume them, and behave kindly with him in this world. Allah states: ﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴾ up to: ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾

(Part No. 25; Page No. 153)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 6312

Q 6: A Muslim advised his brothers or sisters, and this made his mother very angry with him, and she cursed him, but he did not answer at all. Is there any sin on him due to her anger and cursing?

A: If the case is as you mentioned, there is no harm on him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6301

Q 2: One day I insulted my father, mother and sister for making a huge mistake. Now, they have all passed away, may Allah have mercy on with them and all the Muslims. I hate myself for calling them names, what should I do?

A: You have erred by insulting your parents and sister and you have violated what Allah has made unlawful

(Part No. 25; Page No. 154)

by being undutiful to your parents and by harming your sister. These are among the major sins and you should seek Allah's Forgiveness, perform Tawbah (repentance to Allah) and ask Allah to be merciful with them and to forgive their sins. Try to give charity on their behalf and treat their living relatives and friends well, and may Allah forgive you and obliterate your sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6416

Q 2: I send money to my mother on a monthly basis, although she owns a villa from which she runs a profitable business. She also has a reasonable bank balance, although it is not a lot, and Allah knows best. As I am a woman, I am not obliged according to the Shari'ah (Islamic law) to send this money, but my love for my mother encourages me to send it. My husband says that we are more in need of this money for our future, but I do not listen to him due to my deep affection for my mother. What should I do? Am I sinful for not listening to my husband about this?

A: keeping good ties with your mother is a religious obligation, which you should uphold. You have done well by your acting kindly towards her, if the money you are sending her is from your own money. However, if it is taken from your husband's money, it is not permissible to send her anything, unless you husband agrees to it willingly.

(Part No. 25; Page No. 155)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6448

Q 4: Is it permissible for a person to abandon an act of Sunnah (supererogatory act of worship following the example of the Prophet) for the sake of obeying their parents? For example, a father may ask his son not to observe proper Islamic dressing? Is there a difference between an obligatory and commendable Sunnah? Is obeying the father in this case considered as part of the kind treatment to one's parents?

A: If obeying the father leads to violation of the commands of Allah, or committing what Allah has declared to be Haram (prohibited), it is not permissible for you to follow your father's directions. The Muslim is prohibited to obey any one who commands him to commit an act of disobedience to the Creator.

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6461

Q 1: I hate my father for the sake of Allah (Glorified and Exalted be He) because he always interferes in the neighbors' affairs. Many troubles have occurred as a result of this bad habit. I know

what Ibn `Abbas (may Allah be pleased with him) said, that a time will come for this Ummah (Muslim nation) in which the heart of a believer will dissolve exactly as salt dissolves in water because of the abundance of reprehensible acts he finds but cannot rebuke. It troubles me a lot because I know that disobedience to parents is one of the major sins.

A: You must be good and kind to you parents, treat them gently and obey them in matters that do not involve disobedience to Allah. Try to advise her, if you are able to do so, provided that it does not bring greater harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 6575

Q 4: A person who has a father and a mother, but he can do nothing for them, because he is unable to do anything for himself, how can he earn their blessings?

A: If the situation is as mentioned, there will be no blame on that person, for being excused. However, they should pray for their parents and do whatever they can for maintaining the ties of kinship with them according to their ability, such as by paying them visits, talking nicely to them, being kind, etc. Through this Allah will make them attain recompense, reward and blessings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6582

Q 2: What is the Shar`y (Islamically lawful) ruling on a person who suffers financial and family problems to the extent of feeling disgust specifically towards his father. The son asked his father to permit him to travel to another country (leaving a Muslim country for a European one) to fulfill his financial needs, but the father refused.

If this is the case, will it be permissible for the son to leave his family and search for Rizq (sustenance) in another country and oppose his father's narrow-minded opinion? It is worth mentioning that the mother has no objection to the son's travel because of the many problems in the house.

A: The son should be dutiful to his parents. It is Haram (prohibited) for him to be undutiful to them or to hurt them with a word of disrespect or by showing boredom and disgust. He must also help each of them financially or with work according to his means. Regarding leaving both or one of them by traveling abroad or the like, there is no objection to this if travel is necessary to solve the problems, even if the father, mother, or both of them do not permit this. However, the son must fulfill his duty to them by giving them the money they need or providing them with a servant according to his means.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6753

Q 1: a person says "stop it Mom" to his mother; what is the ruling on using these words?

A: It is obligatory upon a Muslim to address, call or talk to his parents with kind and polite words such as: "O Mother", "O my father", "O my mother" and similar words which are words of kindness, reverence, and respect. Therefore, if the word "stop it Mom" is proper and acceptable in his culture, there is no harm to use it; otherwise it is not permissible to call out to your mother in this manner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The third question of Fatwa no. 6878

Q 3: My mother is divorced and has remarried. When she comes to visit her family, my father does not allow me to go out with her, because she is on her own, even though my mother is keen for me to go with her. I am confused; which one of them should I obey, my father or my mother?

A: It is obligatory on you to be dutiful to both your parents and be kind to them as much as you can. Neither of them is allowed to prevent you from being dutiful to the other. The Prophet (peace be upon him) said, ("Obedience is in what is Ma'ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect).")

(Part No. 25; Page No. 159)

It is not ethically good or proper that he prevents you from being dutiful to your mother, so you have to resolve this matter wisely to please them both according to your ability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 6949

Q 7: is it permissible for me to give Sadaqah (voluntary charity) on behalf of my parents or not? Some people slaughter animals on behalf of their parents every year. What is your opinion on this?

A: It is permissible for you to slaughter an animal as a Sadaqah on behalf of your parents, but without slaughtering it by their graves or fixing a time for it, such as the time when their funeral took place or their burial, or at the beginning of the week or the year. This would be considered a Bid`ah (innovation in religion). As for the sacrificial animal, it should be slaughtered in its Shar`i (Islamically lawful) time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 160)

The first question of Fatwa no. 7533

Q 1: I am a highly educated twenty-seven-year-old girl. I used to work in scientific research, but I was guided by Allah (Exalted be He) to quit my job, stay at home and wear Niqab (face veil). This led to arguments with my family; none of them offer Salah (Prayer), and I know the ruling on those who do not offer Salah; some of them take drugs; they mock me and curse religion. This suffering continued for two years. A Multazim (practicing Muslim) man proposed to me, but they broke my engagement to him. Another man proposed to me and we concluded the marriage contract; and we are going to consummate the marriage soon in shaa' Allah (if Allah wills). He hates all that my family does, such as watching television and listening to the radio, and mixing between men and women, whether they are relatives or neighbors. Before concluding the marriage contract, I told him that I am not going to visit my family after marriage. However, I did not mean that I am not going to visit them at all; at least I am going to visit them on feasts and occasions. He reminded me of this after the marriage contract, and he told me that he thought I was not going to visit them at all. I am torn between two things: obeying my husband, and disobeying my parents, given that they are elderly people. I know the ruling on disobeying the husband and disobeying the parents. I need to know the final ruling on this subject, given that

(Part No. 25; Page No. 161)

my husband is ready to abide by the sound ruling if it is on my side. Please advise as soon as possible.

A: You should obey your husband in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and cooperate with him in righteousness and piety. You should also visit your parents with your husband, as a form of dutifulness to them, while advising them to quit the sins they are doing. This is according to Allah's saying, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ until His saying, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman

\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 7513

Q: I am a twenty years old girl. I have one sister and two brothers. My mother is alive but my father passed away two and a half years ago. We enjoy a good life at home, our financial status is good, Praise be to Allah, and our relationships are good. However, the only thing which troubles our life is that

(Part No. 25; Page No. 162)

my eldest brother who is 17 years old and the youngest one who is 13 years old concern me and my mother a lot. They do not perform their school homework and do not read, except under pressure or after beating them. The eldest is now in the sixth grade and the youngest is in the fifth because they have failed to pass to higher grades. I beat them when they do not perform their homework or memorize their lessons and as a result, my mother gets angry and invokes Allah against me and them. I always tell them that whoever performs the homework and memorizes his lessons I let him to go out to play until 9 PM, but little they do. When I begin to test them at night, I find that they do not memorize their lessons well so I beat them with a stick. My mother gets angry and invokes Allah against me and them and says: May Allah not grant you and them success. Sometimes they get out from school and stay in the street not returning home till 11 PM. My mother gets angry and says, "You will be rewarded for this in your life". Thereupon, I cry and feel fear from Allah, but when I remember my intention is purely for Allah and all I do is for their sake, I feel comfort. My mother's anger and my inability to correct them annoys me so much. I do not know what to do. Would you kindly advise? Should I leave them and not interfere in their affairs because my mother asks me to treat them moderately? I cannot do this and merely encouraging then has no effect. To them

(Part No. 25; Page No. 163)

the most important thing is having fun and being with their friends; what should I do? I will do as you instruct me, unless you ask me to be moderate between exhortation and warning, for I cannot afford this. Now, I am thinking to leave them to my mother who I do not know how she will be able to deal with them as she is 55 years old. Therefore, what should I do? After having sent my first letter to which you did not reply, I continued with my same method. My mother is still angry at me and orders me to leave them and Allah will guide them. I fear for them and am torn apart inside because of my mother's anger. I have to think seriously, what should I do? Please advise.

A: obey your mother, be kind to her, and advice your brothers kindly. Whoever is guided by Allah and responds to the advice, then praise be to Allah, and whoever insists on his disobedience, his matter will be up to Allah because the hearts of mankind are left to the will of Allah to direct them where He wants. You cannot direct their hearts to Allah, just seek help from Allah. By doing so, you will be free of any responsibility and will not be afflicted by the supplications of your mother.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7536

Q 2: Does Islam see any wrong in a son hastening to help his parents with whatever luggage they hold. Does Islam forbid that children should insult their parents even if they are not practicing Muslims? What is the ruling regarding these parents who do not prevent their children from offering Salah (Prayer)?

A: Proofs of Shari`ah (Islamic Law) indicate that it is obligatory upon children to be dutiful to their parents, treat them with kindness and help them with any articles they may be carrying. It is unlawful to despise them. However, if they happen to be Kafirs (disbelievers), they should not obey them regarding any act that brings about Allah's displeasure like associating partners with Him, or something of the sort. Allah (Exalted be He) states: ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 6362

Q 11: a man has daughters, whom he wants to send to school, but

(Part No. 25; Page No. 165)

his father refuses to let him and is preventing him from doing so. Will the son be sinful if sends them to school; is this being undutiful to his father?

A: If the man sends his daughters to school to acquire beneficial knowledge, he will neither be sinful nor undutiful.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 7731

Q 5: What is the ruling on a Muslim who shouts at his parents, even though he loves them very much; his love for them is next to his love for Allah and His Messenger? He shows anger to them, but he can never do them the least harm. Is he considered undutiful to them?

A: His rebuking of his parents makes him sinful; it is considered undutifulness (impiety) to parents, even if his heart is full of love for them and he hates to do them the least harm. Allah (Exalted be He) says (what means): ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿

(Part No. 25; Page No. 166)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 7921

Q 6: Is it permissible for me to cut off the monthly financial support which I give to my father, who saves the money to travel to India. I have advised him not to perform this trip that does not please Allah, would it be permissible for me to stop supporting him?

A: First: You should continue counseling him and urging him to do what is good and avoid what is evil.

Second: If he is known to spend the money you give to him on unlawful things, or to use it to obtain something unlawful, you are allowed to stop giving him the money. If that is not the case, then you may continue.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7988

Q: I am a young man who has a righteous wife but my father is hard-hearted. My mother is elderly and suffers from several diseases. Four years ago I traveled from the south to Riyadh. The great concern of my father is

money. He tried more than one time to drive me out of home and not to allow me to enter it again as long as he is alive. The point is that I am a religious person. I perform all the duties of my Din (religion) and Salah (Prayer) in a way that I hopefully think is pleasing to Allah (Exalted be He). I do not like to miss my parents as I understand that all my Salah and worship (`Ibadah) are not considered perfect unless my parents are pleased with me. Nevertheless, my father can not be pleased with me unless I send him money to build a house even though we own a new house which has more than eight rooms while his family consists of only five people. The problem is that I do not have the necessary amount of money. I have to cover the expenses of my own family, house, and demands of this passing life. On the other hand, my father forbids me to take my mother to Riyadh to receive medical treatment. Not only that, my father also beats my mother and insults her publicly all the time.

Please reply and give me a Fatwa whether I have to:

1. Borrow the sum of money that my father wants and send it to him so that Allah and my father will be pleased with me.

2. To take my mother to live with me while my father is unaware of this. This is something that I do not like to do.

3. To forget about the whole matter and to try to forget my parents as well, bearing in mind that this is something

I will never be able to do.

It is noteworthy that I have been suffering from a complex since I was a child as I used to see my father beating my mother in a severe manner. He would do so despite of my mother's dutifulness and the fact that my father did not have any wife other than her. My parents got married more than thirty-five years ago. On the other hand, I am twenty-four years old and my salary does not suffice my family's cost of living along with my house rent.

A: If the reality is exactly as what you have mentioned, it is Wajib (obligatory) on you to be dutiful to your parents, to behave with them in a kindly manner, to advise them softly, to fulfill the rights of Allah (Exalted be He) i.e. to perform Salah etc., to be kind to each other, and to maintain the ties of kinship. You should not be disobedient to your father because of his bad behavior towards you and your mother. Moreover, you should not take your mother to live with you unless you first obtain permission from your father. However, you do not have to borrow money to give to your father as

long as his income suffices him. You only have to help him financially according to your ability so that Allah (Exalted be He), then your father will be pleased with you. Allah (Exalted be He) says, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ until His saying: ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

(Part No. 25; Page No. 169)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9075

Q: I am a married man and live in my father's house with his family. All praise be to Allah, my father has a good level of knowledge and understanding, but I do not feel settled or comfortable in living with this family. I want to separate from this family and live depending on Allah, and then on myself. I want to take care of my family on my own and undertake my responsibility to them in front of Allah. I would not abandon my father or stop being good to him.

My question is: Would I be sinful if I stopped living with my father and lived in my own house?

A: If the situation is as mentioned and you do not feel settled or comfortable in living with the family in your father's house, it will not be sinful on your part if you move to another house away from the family to feel stability and comfort. you should, however, fulfill your duties towards your parents and maintain the ties of kinship with them and must never sever these relations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8342

Q 2: I was at the age of thirty when my mother was living with me and I was supporting her and providing everything she asked for. However, she (may Allah be merciful to her) was very short-tempered to the extent that she would always quarrel with me for the slightest reason. Sometimes, I would get angry at her words and her yelling at me that I yelled back at her and said inappropriate things. Although she died around twenty years ago, I still cry and my conscience still pricks me, makes me sleepless, and casts a shadow. I shall cry for the great sin I committed against my mother and atone for it until I die. I have performed Hajj twice on behalf of my mother and a third one for her mother, paid Sadaqah (voluntary charity) on her behalf, and dedicated part of the revenue from my palm-trees for the Sake of Allah, on her behalf. Will my Tawbah (repentance to Allah) be accepted? What other deeds can I do to dedicate to her their Thawab (reward from Allah) and what are the conditions of Tawbah for someone whose parents have died?

A: First: You have done wrong by yelling at your mother and speaking inappropriately to her, because this is an act of undutifulness (impiety) to parents. Allah obligated to be dutiful to parents and forbade impiety towards them in His Book and on the tongue of His Messenger (peace be upon him). You have done right to regret what you did and make Tawbah for it.

(Part No. 25; Page No. 171)

We ask Allah to accept your Tawbah and forgive your sin.

Second: Sincere Tawbah includes regretting your past sins and resolving not to do them again.

Third: You have done well to perform Hajj on behalf of your mother and her mother, and giving Sadaqah on her behalf. We ask Allah to forgive your sins and reward you for this. This will benefit your mother and your grandmother as well. You should also make Du'a' (supplication) to Allah for Him to bestow forgiveness and mercy on them, to let them into Jannah (Paradise), and to save them from Hellfire. May Allah grant us and you success, forgiveness, and mercy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8506

Q 3: A man died displeased with his young son. The son has grown old, and now follows the path of truth and Din (religion), and bitterly regrets his father dying displeased with him. Will Allah forgive the son for what he did if he performs Hajj on behalf of his late father?

A: It is obligatory on this son to make Tawbah (repentance to Allah) and seek His Forgiveness for his neglect of his father's rights on him that led to his displeasure with him. He should ask forgiveness often for his father, make Du'a' (supplication) for him, and give Sadaqah (voluntary charity) on his behalf. If he performs Hajj or 'Umrah (lesser pilgrimage) for his father, this will be good.

(Part No. 25; Page No. 172)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8537

Q: I am a first-year student in the Faculty of Commerce at Alexandria University. I try my best to abide by the Shar' (Law) of Allah and the Sunnah of His Messenger (peace be upon him), but my family totally opposes me growing a beard and insists that I must shave it. I am not concerned about people at all, but the problem is that my parents strongly insist on me shaving. My mother says that if I want her to be pleased with me I should shave it off. She once said that she would not be pleased with me as long as I kept my beard and another time she said that she would leave the house if I kept it. My father threatens me over it, saying that it will bring me and my family many problems and burdens. All these entreaties and threats hurt me a lot, and my parents also threaten not to support me financially or be pleased with me if I do not shave my beard off. I am very confused and do not know whether to please my father and mother or to abide by this act of Sunnah; sometimes I lean to pleasing them and other times to the Sunnah. I want to combine them both, and I have spared no effort to convince them about this, but they insist on me shaving my beard off. They are Bedouins from the tribe of Banu 'Ali, from the Matruh Governorate, in the Western Sahara. Would Your Eminence please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on

(Part No. 25; Page No. 173)

whether I should keep my beard, even though this will make my parents displeased with me? We know that the Prophet (peace be upon him) said, ("The Pleasure of the Lord is in pleasing one's parents.") Should I commit a sin by shaving it off to please them? May Allah reward you with the best!

A: If the situation is as you have mentioned, you must be good to your parents and behave with them kindly in the Dunia (this world), but do not obey them in their order to shave your beard off. It is authentically narrated that the Prophet (peace be upon him) said, ("There should be no obedience to a created being if it involves disobedience to the Creator.") Therefore, you have to give precedence to obeying Allah and His Messenger over obeying your parents.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8607

Q: I am a state-employed officer and receive a monthly salary of 2,981 SR. My father wants me to help him financially with part of my salary, but I cannot because I pay 2000 SR as a monthly installment for a car that I have bought. I have a sister who gives him 850 SR every month in addition to the grocery store which he owns. It is noteworthy that my father drinks Khamr (intoxicant); is it permissible for me to give him money, bearing in mind that he may make use of it to buy Khamr. If I do not give him the money he wants, he may kick me out.

Even my brothers hardly get any money from him. Kindly give me your legal opinion in this regard. May Allah guide you and admit you to Jannah (Paradise)!

A: If the matter is as you have mentioned that your father drinks Khamr and he has enough money to fulfill his needs, then behave kindly to him, and give him money in a way that does not leave you insolvent, and which he could not make use of that money to do anything Haram (prohibited). For example, you can give him a new garment, some food, house appliances, etc. You should also speak leniently and kindly to him, because Allah ordered us to show benevolence towards our parents. At the same time you should spare no effort in advising him to quit drinking alcohol and other Haram things that he does.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8867

Q: What is the ruling on calling one's mother by the English word "mama"? Is it permissible to obey her order to take off Hijab (veil)?

A: There is no harm in a Muslim calling their mother by the English word "mama" unless she dislikes it; then, they should call her by the names that she likes most. On the other hand, the lady in question is not permitted to obey the mother's order to unveil her face

(Part No. 25; Page No. 175)

or wear immodest dress that violates the Islamic dress code or the like. Indeed, no human being is to be obeyed in defiance to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8907

Q 2: My mother, who was old and senile, was afraid of sitting alone in a room. I thus confined her to a room whose door was barred. She got annoyed and asked me to let her out of the room. But, I did not respond to her lest she should spoil the house. Later, I removed the bar from the room's door and she began to disturb us. We could not sleep at night due to the disturbances she caused. I threatened her that if she does not keep silence, she will be detained again. I brought a neurologist to examine her. The medication administered by the neurologist helped her feel calm but her health got worse. As a result, she did not take it anymore. Two months later, she got a fever causing her death. Now, I am filled with remorse about the medication she took and about what I said and did to her.

I detained her so that I can sleep enough to be able to do my work well. Please answer me, may Allah grant you the best reward for what you do for us and for Muslims!

A: If the reality is as you have mentioned, there is nothing wrong with what you have said and with the medication she took through you.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 8993

Q: What is the Shari`ah (Islamic law) ruling on a woman who insists that her son should divorce his wife, although the wife is obedient, has good manners, and has a son and a daughter? The son is confused between pleasing his mother and being unjust to his wife. What should he do? Please advise, may Allah guide you!

A: The son must be dutiful to his mother in his deeds and sayings, but it is not obligatory on him to divorce his wife to please his mother if the reality is as mentioned in the question. This is because the Prophet (peace be upon him) said, (Submission is obligatory only in what is good (and reasonable).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9017

Q 2: What is the ruling on a person who treats his parents unkindly even though his father does not treat him unkindly; the father's fault is the better treatment that he gives to his other children?

A: untruthfulness to parents is one of the major sins. Children should not think to repay their parents in the same way that the parents treat them. Whoever is guilty of this kind of treatment has to return to Allah in sincere repentance and seek His Forgiveness for what he did. Hopefully, Allah will forgive his past misdeeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8918

Q 3: What is the ruling on a person who hates his mother in a moment of anger because she hurts his feeling with her words and then he may repay her offense with their likes. Now, he feels sorry, as he did not mean to be rude? Please, advise! May Allah reward you with the best!

A: the rights of parents include treating them kindly and mercifully and showing love and affection to them; Allah (May He be Exalted) says, (And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.) (And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.")

You have to repent to Allah (Exalted be He) of this ingratitude and seek your mother's pardon and resume kind treatment with her permanently. May Allah help us all please Him, truly He is Ever-Generous and Ever-Munificent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fifth question of Fatwa no. 9402

Q 5: What are the aspects of ingratitude to parents? If a woman insists on wearing Niqab (face veil) despite her parent's objection to this, will this be an act of ingratitude to her parents? If she refuses to go to work to avoid sins and mix with non-Mahram men while the parents feel angry and curse her, is this an act of ingratitude to her parents or not since no human is to be obeyed in disobedience to the Creator? Does ingratitude to parents mean insulting them?

A: ingratitude to parents is to wrong them even by means of showing annoyance or frowning, or disobeying them unless they order you to commit an unlawful act or hold you back from doing good, in which case you must not obey them even if it will upset them. It will not be considered ingratitude to them

(Part No. 25; Page No. 179)

because obedience to Allah is more important.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10549

Q 1: My father is an old diseased man who cannot work. I thought to send him a monthly payment without telling my husband about it; as my husband dislikes this. I told him I would send my father some of my own money which I have the right to spend as I want. Afterwards, I sent some money to my father. Is this action considered disobedience to my husband or do I have the right to assist my father financially from my money as long as I earn money?

A: Sending some money to your old father is an act of gratitude and kindness to him, most especially if he needs money. Allah (Glorified and Exalted be He) enjoins children to be grateful to their parents saying: ﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴾ your husband has no right to prevent you from giving your father your money and you do not have to obey him.

(Part No. 25; Page No. 180)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8077

Q: My 50-year-old mother took an oath by someone other than Allah that she would never take any food or drink that I bring during her lifetime. I obey her in everything but she has not eaten from the food I bring for one year now though I did nothing wrong to her. I need your advice. I hope she will respond to your advice because I brought many good people to convince her and even offered to take her to the legal court to inspect the issue but she refused.

A: You should treat your mother kindly, try to please her, advise her softly and properly so she may resume eating lawful food that she prohibited herself to eat; because prohibiting what Allah has made lawful is impermissible according to the Saying of Allah (Exalted be He), ﴿O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.﴾ ﴿And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.﴾ If she eats from the food which she prohibited for herself, she has to make a Kaffarah (Expiation) for a broken oath.

(Part No. 25; Page No. 181)

That is, she has to feed ten needy people, clothe them, or set free a Muslim slave. If she is unable to do so, she will have to fast for three days. You have to advise her not to swear by anyone other than Allah according to the Hadith authentically reported from the Prophet (peace be upon him) that he said, ﴿Whoever has to take an oath should swear by Allah or remain silent (i.e. He should not swear by anyone other than Allah.)﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8214

Q: I divorced my two wives because they troubled my mother. Whenever my mother told me to divorce a wife, I would divorce her. Now, I am not married. When I propose to a woman, my mother objects. Is it permissible for me to marry against her will and live in a separate house? It should be noted that I have five brothers who live with my mother in the same house.

A: You have to be dutiful to your parents and treat them kindly, especially your mother. If you are not able to stay with your mother after marriage, you may move to a separate house but you should be dutiful to her, be good to her and see her as much as you can.

(Part No. 25; Page No. 182)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8256

Q 2: Is it permissible to show dutifulness to parents after their death?

A: Proofs from the Sunnah indicate that dutifulness can be shown to parents after their death by supplicating to Allah for them, executing their will, maintaining ties of kinship, and being generous to their friends. It is reported in (Sunan Abu Dawud) on the authority of Abu Usayd Al-Sa`idy (may Allah be pleased with him) that he said: (We were sitting with Messenger of Allah (peace be upon him) when a man of Banu Salamah came to him and asked, 'O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?' He (peace be upon him) replied, 'Yes, to supplicate to them, to ask forgiveness for them, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honor their friends.')

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9410

Q1: Is it permissible for a son to give his father a sum of money to perform Hajj whether the son is financially able or not? It should be noted that the father has not performed Hajj yet. What is the ruling on a son who gives up his right in a shop to his father who has given this shop to all his sons to work in, so that the father, who has not performed Hajj, is able to perform Hajj?

A: Allah orders children to treat their parents kindly in words and actions. It is kindness to give them money to fulfill life's needs as well as obeying them in doing good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9449

Q: My father died two years ago. Women and men are in the habit of going to the graves, making cookies and hiring someone to recite the Qur'an on the soul of the dead. I do not follow this tradition.

(Part No. 25; Page No. 184)

I told my mother that this is unlawful, trying to guide her to do the right thing but she did not accept my advice. On the day of `Eid-ul-Fitr (the Festival of Breaking the Fast), she asked me to go with her to the cemetery. I told her that this is unlawful, but she left me angrily. She upset me because she invoked Allah against me but I did not reply. She stopped visiting me. When I go to see her, she refrains from talking to me. Now she is angry with me. I appreciate your advice! May Allah reward you with the best!

A: you have to continue advising your mother kindly and tenderly, visiting and being dutiful to her, and always greet her even if she does not answer your greetings, but beware of obeying her in disobeying Allah. If she accepts your advice, that will be good and Praise be to Allah! If she persists in committing unlawful things, you should treat her kindly according to the Saying of Allah (Exalted be He), ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ ... ﴾but behave with them in the world kindly﴿ Your advising her is not an act of showing ingratitude to her even if she feels angry with you as long as you give her advice kindly and through fair preaching.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9452

Q 2: Sometimes my father orders me to do wrong things. For example, he asks me to force my sisters to leave school to take care of him. He does not offer Salah (Prayer) and if I advise him to offer Salah, he will invoke evil upon me. Is it true that nothing prevents the invocation of a diseased person from being answered by Allah? Am I committing a sin by continuing to advise him?

A: First: obey your father as long as he does not ask you to disobey Allah.

Second: You should continue advising your father on religious matters such as observing Salah and the like. You will be rewarded by Allah for this and your father's invocations against you, will cause you no harm. May Allah guide him to benefit from your advice!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 9620

Q: Before my mother died, may Allah be merciful to her and admit her into Paradise, she wanted me to name my prospective son after her father (my grandfather), may Allah be merciful to him and admit him into Paradise. I was not married then, but I promised her to name my prospective son after my grandfather's name. Do I have to name my son after my grandfather's name?

(Part No. 25; Page No. 186)

Is this a will or not?

A: This is a promise to name your son after your grandfather's name, and keeping a promise is one of the characteristics of the believers. It also involves being dutiful to your mother, if the name is not a prohibited name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 10274

Q 2: Is it permissible for the person who pays a Mahr (mandatory gift to a bride from her groom) that is more than a Diyah (blood money) of a female to prevent his wife from visiting her father? If he pays more than the Diyah (blood money), is it permissible for her to take the veil off in front of her father? Is this permissible or not?

A: It is not permissible for a person to prevent his wife from visiting her parents even if he pays her a Mahr that is worth a mine of gold; because showing dutifulness to parents is obligatory in the shari`ah. Allah (Exalted be He) says, (And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.)

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q: Your Eminence, I work in the Civil Defense Center in Badr, at the

(Part No. 25; Page No. 187)

Madinah - Jeddah old road. My parents live about 200 km away from me as they live in the southern region. I tried to move to live with them but my boss refused my request. All my attempts to move and live with my parents were of no avail. It should be noted that I cannot quit my job to live with my parents because I earn my living from this job. Also, my parents refuse to come and live with me in the area of Badr because the weather in the area of Badr is hot while my parents prefer the cold weather in the southern regions. I cannot visit them except once every year. What should I do? Am I committing a sin in this way? What is your Eminence's view on this issue? What should I do to please my parents, who want me to be close to them while my work is far away? I appreciate your advice. May Allah protect you!

A: keeping the ties of kinship is a highly stressed and obligatory act of worship and severing the ties of kinship is a major sin. The closest relatives to a person are his parents and hence it is obligatory for a person to keep ties with them as much as the person can according to the previous Ayah (Qur'anic verse) mentioned in the second question and according to the Saying of Allah (Exalted be He), (So keep your duty to Allâh and fear Him as much as you can)

(Part No. 25; Page No. 188)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10337

Q: I have grown-up children and I treat them kindly, all praise is due to Allah. However, I have a rough mother who has not shown me any tenderness since my childhood. Moreover, she supplicates to Allah against me in a way that one would not even adopt against their enemies, although I always try to please her and get closer to her, but all in vain. Would I be sinful if I sever ties of kinship with her and do not ask about her? Please advise, may Allah guide you! Thank you!

A: Children owe their parents great rights, especially the mother. Accordingly, you must treat your mother kindly, do not hurt her, tolerate her offenses, and do not ask her to treat you kindly. Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿ Allah (Exalted be He) also says, ﴾And We have enjoined on man to be good and dutiful to his parents﴿

(Part No. 25; Page No. 189)

Allah says, ﴾And We have enjoined on man to be dutiful and kind to his parents.﴿ He (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents﴿ Moreover, you must fear Allah, Who says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ May Allah grant us success in what pleases Him!

May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10504

Q: I was raised in a family that knows nothing about Islam. Neither my father nor my mother offer Salah (Prayer); and my father does not recognize Halal (lawful) from Haram (prohibited). He has a sum of money on which he takes a monthly interest from which we spend. When I try to discuss anything with him and tell him that it is Haram, he curses Islam and calls the Messenger of Allah (peace be upon him) a liar. May Allah guide him and I. When I made sure that I will not be able to convince him,

(Part No. 25; Page No. 190)

I stopped discussing any issue related to religion with him. However, my silence did not make him refrain from Riba (usury) or stop cursing Islam and praising the Jews.

Now I am tormented everyday, and thinking of a way out of this problem. I tried to find some solutions, such as joining the Islamic University in Madinah, as I thought it was going to be a chance to run away from this environment. However, I was not admitted into the university because I did not meet the requirements.

Now I am confused whether to stay at my father's house, and depend on unlawful money in my living, until I finish my university studies that began this year, or leave home and earn my living myself through a lawful job so that I can continue my study, and save myself from unlawful money and disobeying my parents that I nearly did. However, I am not that righteous to the extent that makes Allah (Exalted be He) satisfied with me. If I had been righteous, I would not have disobeyed my parents. I only want to be a righteous Muslim and lead an Islamic life. I hope to find this life outside my father's house. Am I right in this decision? Will Allah guide me in seeking lawful means of earning my living even if it displeases my parents?

(Part No. 25; Page No. 191)

A: If the situation is as you mentioned, you should keep advising your father with the help of those who might convince him among relatives, friends or neighbors. If he becomes righteous, praise be to Allah (Exalted be He); otherwise, seek Allah's help and keep away from your father's unlawful money. You have to earn your living yourself, behave kindly with him, and follow the path of those who turn to Allah (Exalted be He). This is not considered disobedience to your father on your part. May Allah guide him and you to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10469

Q: My father is a painter. He makes good money during Hajj season by drawing pictures of the pilgrims and other scenes of Makkah, Madinah, etc. My father is now 78 years old and I am his only son. Painting is his only source of income from which he supports us financially. I study at the Faculty of Dar Al-`Ulum, Cairo University. We live somewhere in Upper Egypt. In addition to drawing pictures, my father does some other small house painting to earn his living. Being an old man, he earnestly asks me to help him in his work. He gave me a choice not to draw animate beings and always reminds me of his miserable state so that I may yield to his wish. I feel pity when

(Part No. 25; Page No. 192)

I see a person earnestly requesting another to do something, especially when the requester is so old. Sometimes, my father asks me to do nothing more than carry his tools to his workplace. What should I do? Will I incur sin if I help him in drawing inanimate objects? Should I leave this weak father suffer in his old age; I doubt I can. Please, advise. May Allah reward you with the best!

A: It is not permissible for you to help your father commit a prohibited action even by facilitating the means leading to it. In fact, this constitutes cooperation in sin and transgression that Allah (Glorified and Exalted be He) forbade saying, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10716

Q 2: I am nineteen years old and want to adhere to the way of our Messenger (peace be upon him) and Salaf (righteous predecessors), but the big problem is that my father follows a Sufi order and holds a corrupted `Aqidah (creed) that makes him reject any discussion about the issue of the "Awliya' (pious people)".

(Part No. 25; Page No. 193)

If I discuss this issue with him, I will take chances of his getting angry with me and kicking me out of his home. Therefore, my connection with him as well as with my family and relatives will be severed. What should I do? What will my condition be when I am brought to account before Allah? Please advise!

A: you must obey your father in doing good and explain to him the true `Aqidah in a polite manner. Do your best to adhere to the Book of Allah and the Sunnah of His Messenger and apply their teachings. You may seek the help of those who adhere to the Sunnah to achieve this goal and behave with your father kindly in the worldly life. Allah (Exalted be He) says, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿ Supplicate to Allah to guide your father to follow His path. Perhaps Allah will answer your supplication so that he listens to your advice, and guides your relatives to the truth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 10805

Q 2: Am I sinful by living with my mother and stepfather

(Part No. 25; Page No. 194)

who both hate the practice of Shari`ah (Islamic law) and defy it? Is it obligatory on me to leave the house if he dismisses me in disobedience to my mother who entreats me to return? Finally, the Provider is none but Allah!

A: You must continue advising your mother and stepfather; if they remain in such a state, you should avoid living with them in their house. nevertheless, you must keep good ties with your mother by visiting her or providing for her or both in order to preserve your Din (religion) of Islam and maintain your mother's ties of kinship. Do not listen to your mother when she asks you to return to the house of your stepfather in order to stay away from the source of Fitnah (trial) and harm. Try your best to maintain your father's ties of kinship; treat him well and advise him; perhaps he will positively respond and resume supporting you financially and the problem will be over.

Q 3: What about the issue of the Islamic University? Should I disobey my mother and join it? What should I say to the officials about my personal status and health conditions?

A: Try hard to fulfill the means that help you join the Islamic University in order to learn the teachings of Islam, even if your mother opposes it. This is because parents should be obeyed only in doing good. Be advised to tell the university officials the truth and put your trust in Allah. Allah says, ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿ ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

(Part No. 25; Page No. 194)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 10813

Q 2: My son died in an accident and I angrily blamed my mother for her negligence of my son. However, she was very grieved and stated that it was the decree of Allah (Glorified and Exalted be He), not her. Am I sinful for doing that?

A: you must treat your mother kindly as much as you can and ask her to forgive you for accusing her of negligence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10918

Q: I am an 18-year-old teenager whom Allah guided when I was 15 - all praise be to Allah. In the past, I used to commit sins e.g. abandoning Salah (Prayer), theft,

(Part No. 25; Page No. 196)

masturbation, watching pornographic videos, and disobeying my parents. I remained in a good state for one year and a half after Allah guided me, during which I used to perform Salah regularly and stopped stealing, masturbating and disobeying my parents. I accompanied some Multazim (practicing Muslim) youth who fear Allah in public and secret, but soon I returned to practicing masturbation regularly, watch pornographic films, disobeying my parents and stealing. One day, my evil soul drove me to steal from my miserly father, and I began gradually avoiding those Multazim youths as a direct result of practicing masturbation and stealing. I was fully aware that all these actions are prohibited and vainly tried hard to give them up. Sometimes, I doubt that my Salah is accepted due to my evil deeds, though I perform the five daily Salah regularly and Jumu`ah (Friday) Prayer to the extent that I do not miss one Rak`ah (unit of Prayer) of Tarawih (special supererogatory night Prayer in Ramadan), read the Qur'an completely and fast the month of Ramadan. I often have disputes with my mother - a state that sometimes results in deserting her for three days or more without talking to her. The same thing happens with my father. I have become accustomed to telling lies and taking it lightly after it was the most hated quality to me. I tried to stop it,

(Part No. 25; Page No. 197)

and failed to understand why all my friends, teachers and people love me despite of my sins. Respected shaykh: I am so confused and hope that Allah guide you to give me a clear answer as soon as possible. May Allah protect you!

A: It is obligatory on you to repent to Allah (Glorified and Exalted be He) of the sins you committed, ask His forgiveness, offer many righteous deeds and avoid evil gatherings and bad friends. Also, you must be dutiful to your parents and treat them kindly. It is not permissible for you to desert your parents, since this entails harm and constitutes undutifulness to them. May Allah guide you to the straight path and protect you from the path of misguidance and corruptors.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10935

I am a 29-year-old lady. I have been working as a teacher for 8 years. I have a brother and three married sisters who reside in a neighboring country. I am the favorite child of my parents as I look after them and support them. We live in Bahrain.

(Part No. 25; Page No. 198)

They wish for nothing but my well-being. As I have close contact with my father, I sometimes tend to be strict when giving religious advice. However, he does not get upset but labels me as a "Wahhabism" advocate. I did not listen to him when he asked me not to fast on Mondays and Thursdays.

He said that I grew feeble due to fasting frequently and therefore advised me to fast on either Mondays or Thursdays. However, I feel strong enough to stand fasting on Mondays and Thursdays. I said to him "Leave me alone with my Lord."

A: If the reality is as you have mentioned, you are not regarded as an undutiful person to your father. There is nothing wrong with your disobedience to him when he demanded you not to fast on both Mondays and Thursdays. Fasting on these two days, when it is affordable, is an act of worship. No person should be obeyed when he forbids doing an act of worship. Furthermore, he obviously did not mean to force you to abandon fasting, but he cares about your health.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 10940

Q: I am a twenty-five-year-old Yemeni man and I married three years ago. A dispute occurred between the family of my wife and my family. My father ordered me

to divorce my wife and out of obedience to him, I divorced her. Later, I married another woman after my first divorce, but my father also ordered me to divorce the second wife without a reason and he speaks inappropriately about her. There is no legal reason to divorce her except that my father insists; however, I find her to be a good wife. Your Honor, what should I do as my father orders me to do so? is it permissible to divorce her in obedience to my father while she did commit any wrong, or should i keep her even if it results in my father being angry because he insists on this? Kindly advise? May Allah reward you.

A: You must obey your father and treat him kindly, but you should not divorce your wife at the request of your father as long as she is good and righteous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11042

Q: I wanted to marry one of my relatives whom my father betrothed to me four years ago, but my mother opposed

(Part No. 25; Page No. 200)

to this marriage and threatened to leave the house if it took place. She even took an oath never to enter my house if I married my fiancée. This happened last year and marriage was, thus, postponed. A few days ago, I went with my father to the girl's family and married her and she is now my wife according to Shari`ah (Islamic law).

My mother did not know about this and when she did she left the house and went to her family's. She became angry at me and swore never to return to the house. She said, "I am angry at you and will not be pleased with you until you divorce your wife." It is worth mentioning that the consummation of marriage has not taken place yet and if I divorce my wife, my father will be angry at me and I really do not want to leave her.

Will I be sinful for disobeying my mother and not fulfilling her desire of leaving my wife? Should I leave my wife to please my mother, who has left the house and my nine brothers without someone to take care of them? If I do this, my father will be angry with me. I know that my mother's refusal of this marriage is because my wife is somehow related to my stepmother.

Your Eminence, I want to please my parents and do not know what I should do. I hope your Eminence will solve my problem, may Allah reward

(Part No. 25; Page No. 201)

and protect you!

A: You must be dutiful and kind to your mother in your sayings and deeds. You are not obligated to divorce your wife, if you are satisfied with her faith and good manners, because of your mother's refusal of this marriage.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17146

Q: I have been married for four years, but I am still financially and physically capable of marrying another woman, praise be to Allah. I feel the need for a second marriage, because my sexual desire is not fully fulfilled with my current wife. The woman I want to marry works as a teacher who has good manners and the members of her family are religious and pious people, praise be to Allah. However, matters are not going as I want, because my father and my wife's family refused the idea of my new marriage although my wife did not. I have tried many times to attain their approval, but to no avail. I even proposed to this girl, but her father refused under the pretext that my father did not express his consent towards this marriage.

(Part No. 25; Page No. 202)

My question is: Is it permissible for me to go to the legal judge and inform him of my wish to marry this girl, bearing in mind that she agreed upon our marriage?

A: In principle, it is akin to Shari`ah that a child should stay obedient to their parents in anything which does not incur sin, show benevolence towards them and avoid untruthfulness to them.

Consequently, if the refusal on their part is due to a legal purpose, you should obey them, and if not, you should try with what is best and which will not cause any disputes between you. However, if they insist on refusing, and this will be against your interest and your desire to fulfill your sexual desires in a lawful way, there will be no blame on you to marry this girl.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17119

Q: I am a married young man and I have children. My problem is that I am going to travel but my father does not agree that I take my children with me. He threatens me that if I do so he will go to the Islamic legal court to declare his disassociation from me. I am now confused. Shall I be considered undutiful to my father if I take my wife and children with me and consequently my father goes to the Islamic legal court?

(Part No. 25; Page No. 203)

It may be worth mentioning that my father has a wife and I told him that he can travel with us if he likes. Please provide me with your beneficial answer.

A: The original Shar`y (Islamic legal) ruling is that wives have to obey their husbands and that guardianship of children is the right of their parents. Neither a paternal grandfather nor any body else has any right of intervention unless a Shar`y reason is understood by the Mufti (Islamic scholar qualified to issue legal opinions) or the judge.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17376

Q: I am Egyptian and I currently live in Riyadh while my wife and children reside in Egypt. Though my wife is not beautiful, I am more concerned with the beauty of her character. My wife, all praise be to Allah Alone, guards my honor in my absence, looks after my children, urges them to pray and memorize Qur'an, teaches them to do the Halal (lawful) things and to avoid the Haram (prohibited). Moreover, my wife always encourages me to provide for my family. All praise be to Allah Alone, I fulfilled my duty perfectly towards my siblings and they all have become university graduates. My youngest brother is an engineer and he got married one week ago. My father (may Allah be merciful with him) would frequently make Du`a' (supplication) for me to the extent that my mother would ask him to make Du`a' for my siblings as he would for me.

(Part No. 25; Page No. 204)

My father would make much Du`a' for me because I was sincere to him and all the family members to the extent that I would give priority to their needs over my children. I still provide for my mother and send to her a monthly allowance, clothes, etc. Allah (Exalted be He) helped me to buy farm land which I gave to my mother and sisters to live off its revenue as I believe that it is Wajib (obligatory) on me to provide their maintenance.

The problem is that my mother, may Allah guide her, always criticizes my wife for her physical weakness and not being beautiful. She ridicules the illness of my mother-in-law, though the latter is my mother's sister as I am married to my cousin. Moreover, my mother also criticizes my wife for her father's poverty and mentions that he did not use to have a house and that he would be driven out from one house to another, though my father-in-law is a righteous person and Allah has blessed him with a house in an excellent location that costs about one hundred and fifty thousand pound. One of his children is a university graduate and works as an Imam (the one who leads congregational Prayer) and Khatib (preacher) while the rest of his children are in different stages of study. My father (may Allah be merciful with him) would not be pleased with such behavior from my mother. He would have forbidden her to say bad things about my wife and her family and would console my wife; however, he passed away a year ago. Now I live abroad in order to earn a living and provide for my children and my mother that Allah may bless me with educating my children as I educated my siblings. Sadly, my mother humiliates my wife. She shouts at her in front of our neighbors. She once even took off her shoe to beat my wife with in front of the neighbors and my children. My wife complained to my paternal uncle, but he could not do any thing; I have only one maternal uncle and he cannot control his sister who does not listen to anybody. Regrettably, my children hate my mother because of what she does to their mother. When I try to tell them good things about my mother they say, "She

(Part No. 25; Page No. 205)

did so and so against our mother and she does not show us any kindness." My mother always ill-treats my children. O honorable sheikh, please advise me and tell me what do I

have to do to avoid displeasing my mother and thus losing out in this life and the Hereafter? Similarly, what should I do in order not to lose my wife whom I know being wronged? May Allah reward you with the best.

A: If the case is exactly as you have mentioned in the question, you have firstly to advise your wife to show love and kindness to your mother, to try to please and serve her, and to endure with patience your mother's offenses. You must tell your wife that when she does these things, you become more pleased with her and you love her more. Then you have to send mediators to advise your wife with the same. Such mediators have to remind your mother that she has to keep the limits of Allah, and tell her that what she does against her daughter-in-law is something Haram that may subject her to Allah's displeasure and punishment in this world and in the Hereafter.

Mediators may tell your mother that your wife praises her, mentions good things about her, and acknowledges her status. They may tell her that rebuking your wife for her physical weakness and not being beautiful and ridiculing her mother and father are Haram practices which if she persists in doing so Allah may punish her with the same in this world and in the hereafter. They may also tell her that things she rebuke them for relate to the Predestination of Allah that they have no power to change and that instead of mocking them, she has to praise Allah for not afflicting her with the same and for the good health and abundant blessings He (Glorified be He) bestows upon her. Moreover, she has to make Du`a' that Allah cures them. In addition, you may politely advise your mother in private

and pave the way for this by magnifying her rights and doing your best to be dutiful to her and try to please and make her happy. Above all, you have to make Du`a' that Allah (Exalted be He) makes peace between your mother and your wife. Finally, you must be patient seeking the reward of Allah and waiting for His relief (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13165

Q: I am a married young man and I have two daughters. My father passed away a long time ago (may Allah be merciful with him) and left seven daughters, my mother, and myself. The problem is that my mother is very jealous of my wife. For example, we did not use to have a bathroom and we would use a ladle to wash. Thus, my mother would take the ladle and put it under her bed to stop me having sexual relations with my wife. Consequently, I would only have physical contact with my wife secretly whether at night or during the day time. My mother would ask three of my sisters to sit by the door of my wife's room to prevent me from going in and having intimate relations with my wife.

My mother would do things that do not please Allah (Exalted be He) and His Messenger (peace be upon him). She asked me

to divorce my wife and I did so to get rid of the problems that were happening all the time.

Please provide me with your beneficial answer regarding the following:

(Part No. 25; Page No. 207)

1. Before divorcing my ex-wife, my mother would be upset whenever the latter's relatives would visit us. She would only feel relaxed when they left. My mother would also speak badly about me in front of such guests. I would not be able to invite my mother-in-law to come to our house. Likewise, I would not be able to visit or have any contact with my ex-wife's relatives. I would not be able to greet or even look at my mother-in-law.

2. My mother wastes every thing. To give some examples, she uses one full packet of soap to wash herself. She puts on a new garment every day. She causes her clothes to burn when she leaves them on the heater while it is switched on. She takes bottles of cream or shampoo and consumes them in one or two days at most. I sometimes get angry and complain about my mother. Am I considered sinful for doing so?

3. I told my mother that she had to choose my second wife by herself so that problems would not happen again. My mother agreed and married me to the daughter of my maternal uncle. Nevertheless, the same problems started again.

4. I married off six of my sisters. Only one of them is still unmarried and she lives with me.

5. I give my mother all that she asks for. I do not have any particular thing that I do not give the like of it to my mother. I may sometimes take things from my wife and give them to my mother. I told some of our relatives and friends that I do not mind that my mother gets married if she likes but she declared her absolute unwillingness to marry.

All the time I have problems, I can not make fun or laugh with my wife.

(Part No. 25; Page No. 208)

I can not have any conversation with her. When I dispute with my wife, my mother

becomes very happy. When we go back to our normal relations and I have fun with my wife; my mother gets angry. She goes to my sisters slandering and telling them that my wife and myself have said so and so; things that I swear by Allah the Almighty are not true. It is no more than telling lies, falsehood, and fabrication.

Moreover, my mother pretends that she is sick. Everyday I take her to the hospital. Honestly, I have become weary of her. My sisters are not that kind and some of them believe in what my mother tells them.

I have now five daughters and one son from my second wife. Yet my mother asks me to divorce her. I do not know what I have to do. Furthermore, my mother does not like to have ties with our neighbors. She insults and drives them out of our home. She disassociated us from our neighbors and from my sisters. What do I have to do?

A: First, it is Wajib (obligatory) on you that you become kind and dutiful to your mother, talk to her sweetly and nicely, and not do any wrong to her.

Second, if your wife performs her religious duties and has a good character, it will not be Wajib on you to divorce her. Rather, it will be Wajib on you to manage your social life wisely. You may also live in an independent neighboring flat for example.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11004

Q 2: I advised my mother about Hijab (veil), but she did not follow my advice. Sometimes, my brother-in-law visits us and my mother allows him to sit with my wife. Would I be sinful if I shout at her or discuss this matter with her?

A: You must be dutiful to your mother and show her kindness in your deeds and sayings. You must explain - without shouting at her - that a woman is not permitted to be unveiled in front of her husband's brother-in-law. You should read this Fatwa to her; if she follows it, this will be alright; if not, order your wife to disobey your mother regarding being unveiled before your brother-in-law and prevent her from sitting in his presence.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11156

Q: Is it permissible for a person to advise his mother if she has gone astray? Does Allah respond to her supplication if she gets angry at me?

(Part No. 25; Page No. 210)

We appreciate your guidance, may Allah guide you!

A: a son has to be kind to his parents and soften his words to them and when he sees something that contradicts the Shari`ah, he must explain what is right to them and guide them to the straight path in a friendly manner. He should not provoke them by explaining the truth to them. Prophet Abraham (Ibrahim -peace be upon him) called his father to worship Allah and forbade him to worship Satan. We should take the model example from the Father of Prophets.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11214

Q 1: I performed Hajj on behalf of my father before I perform it on behalf of my mother. Some scholars say that it is impermissible for a child to perform Hajj on behalf of the father before the mother. Please tell me whether the Hajj I performed on behalf of my father is acceptable or not. If not, what should I do? Please guide me, may Allah guide you!

A: the mother takes precedence over the father in terms of the child's showing kindness to both. The Prophet (peace be upon him) was once asked, (Who among the people is most deserving of my good company?" He said, "Your mother." He asked, "Then who?" He said, "Your mother." He asked, "Then who?" He said, "Your mother. He (again) said, "Then who?" Thereupon he said, "Then it is your father.") (Agreed upon by Al-Bukhari and Muslim). By repeating the same answer three times the Prophet (peace be upon him) stressed that the mother should be on top rather than any other relatives.

(Part No. 25; Page No. 211)

Regarding your Hajj on behalf of your father first, it is valid as long as its conditions were met and impediments were absent.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11447

Q 2: I had a mother whom I loved so much and I paid all the expenses she needed for medication and other things. I did not deprive her of anything and I used to say to her "All my money is for you, mother." She used to love me deeply. I did not see her during the three days preceding her death. Women used to visit her at the time of her deathbed. I used to get embarrassed from women who visit her. I was at the service of the children of my brother in a house away from our home. At the time of her death - may Allah be merciful to her - I stood by her side and she was leaning her mouth toward me to clean it because of the traces hung in it that made me kiss her head and hand until she died. Am I undutiful to her? What are things which I should do after the death of my mother in order for her to be pleased with me because I used to love her very much to the extent that I wished to die after her death.

(Part No. 25; Page No. 212)

A: If the matter is as mentioned, there will be no blame on you. you should invoke Allah for her and give in charity on her behalf as much as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11255

Q 2: I am married and have children, praise be to Allah, and I used to live with my mother in the same house along with my brothers and sisters. After the death of my father, I managed to get a house in my town from the Ministry of Housing. I moved to the new house and asked my mother to move along with me, but she refused. I visit her from time to time, but sometimes I become preoccupied with my work, with my own family or my friends that I scarcely have the time to visit her, even for a whole week or just few days. Am I undutiful to my mother in this manner?

A: You have to be dutiful to your mother and be benevolent in all you do or say to her as much as you possibly can. You should also visit her more often to please her. Do not leave her for many days without paying her a single visit if this upsets her, because she is the most deserving of people of your good companionship and benevolence, as the Prophet (peace be upon him) said.

(Part No. 25; Page No. 213)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 11593

Q 1: What is the ruling on a person whose mother forces him to give up learning islam but he refuses? Is he a sinner? What should he do?

A: It is dutiful to obey your mother and treat her kindly in word and deed. However, you should not leave learning Islam in obedience to her. You should learn the individual obligations and work accordingly. You should also call to these teachings and bear the hardships you may encounter. You are not to be blamed for disobeying your mother in her wish for you to leave the learning of Islamic teachings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 11815

Q 2: I had an old mother who performs Salah (Prayer), but not well. She says some things that involve Shirk (associating others with Allah in His Divinity or worship), but she relies on Allah only. Even

these kinds of Shirk are committed only when she talks with women. When I advise her, she does not object. She gave up making vows to anyone others than Allah. As for Salah, she refuses to perform it well. She does not recite the Qur'an or Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or Tasbih (saying: "Subhan Allah [Glory be to Allah]") well. If she dies in this state, what will her destiny be? Guide me, may Allah reward you with the best!

A: Continue advising your mother and teaching her issues of Tawhid (belief in the Oneness of Allah/ monotheism) and rulings of Salah, including recitation of the Qur'an, Tasbih, Tashahhud, etc. She will be forgiven for what she fails to do. Do good to her so that Allah will do good to you. If she fails to observe something, her case is for Allah (to judge).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 12228

Q 5: My respected parents sometimes ask me to do things that will avail me not them; such as asking me to eat a certain kind of food or not to go to a certain place, and I do not obey them in some of these matters, bearing in mind that this will not benefit them at all. This happens many times every week; am I to blame for this?

(Part No. 25; Page No. 215)

A: You can always use delicate words to apologize for not carrying out their demands.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12351

Q 1: A youth asks what he should do after his father died while being angry with him.

A: the man whose father died while being displeased with him should repent to Allah (Glorified and Exalted be He) and seek His Forgiveness for being undutiful to his father. He should be dutiful to his father after his death by praying for him and asking Allah's Forgiveness for him. He should give charity on his behalf. He should be kind to his paternal relatives and his father's friends. If his father left a will, he should carry it out.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12591

Q 2: My husband's parents are used to coming to Saudi Arabia and staying with us for three months. My husband provides for them during this period. However, they

(Part No. 25; Page No. 216)

ask him to bring strange requests for his sisters although they are all married, commit Tabarruj (women dressing immodestly in violation of the Islamic dress code), and do not even observe Salah (Prayer). If he refrains from bringing them their requests, his parents get upset and he does not want to disobey them so that they would not be displeased with him. At the same time, he does not want to spend his money except on practicing Muslims who supplicate to their Lord. Please advise!

A: allah (Glorified be He) encourages people to maintain the ties of kinship. He says, ﴾and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴿ He warned against severing these ties, by saying, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ It was authentically reported that the Prophet (peace be upon him) said, ﴾Whoever wants to be granted more wealth and long life should maintain the ties of kinship.﴿ (Related by Al-Bukhari, Muslim, Abu Dawud, and Al-Nasa'y). The Prophet (peace be upon him) also said, ﴾Allah (may He be Exalted) said: I am Al-Rahman (the Most Gracious). I have created Al-Rahim (the ties of kinship) and made its name derived from one of My Names. Whoever keeps good relations with it, I will keep good relations with them, and whoever severs their relations with it, I will sever the relation with them.﴿ (Related by Imam

(Part No. 25; Page No. 217)

Ahmad, Abu Dawud, Al-Tirmidhy, and Al-Hakim.) There are other authentic texts, all encouraging people to maintain the ties of kinship. Your husband's deeds are classified under honorable manners for which he should be praised and hopefully rewarded by Allah. However, he should accompany this generosity with advising them to carry out Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) which they have neglected and prohibiting them from committing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), such as Tabarruj and the like. By doing this, he is providing them with financial and religious benefits. May Allah guide them to the Straight Path and grant them success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12470

Q 2: I am not aware of many religious matters, so I decided to learn the knowledge of the shari`ah. When I told my family who live in `Ar`ar that I will join the Islamic University in Madinah to learn, my mother

(Part No. 25; Page No. 218)

objected. She fears that the premium (850 Riyals) paid by the university can not meet the needs of my wife and I. She, at first, got upset about this decision for this reason and for thinking that I want to live independently away from her, my father and my brothers. I eventually persuaded her after making many attempts to let me go to the university and she was not angry with me. I consulted my father concerning this matter, and he advised me not to go. He said that he had no objection if I saw that this decision was useful. My wife and I moved to Madinah and joined the university. During my visit to my family in the spring of 1409 A.H., I noticed that my father, who did not speak out against this, was not pleased with me going to Madinah. I am filled with remorse about this.

My question is: What should I do, bearing in mind the following:

1. I am in dire need to learn the knowledge of Shari`ah to be aware of my religion. I fear being tempted by this worldly life and wealth if I help my father in his business.

2. The financial position of my family is excellent and they are not in need of my wealth. When I lived with them, my father used to financially support me and my wife.

(Part No. 25; Page No. 219)

He owns real estate, stores, and has many workers working for him.

3. I have three brothers who are younger than me. Two of them are students, one studies in the eastern region, and the other studies in Al-Jawf region. The third brother is thirteen years old. My father is not very old and is able to attend to the family needs and drive my brothers to their schools.

Please tell me your opinion on this issue. Should I continue to seek knowledge or forsake it and help my father in his business?

A: You should continue to seek knowledge. Meanwhile, you should show kindness to your father, by words and deeds, and attend to his needs as much as you can when you are present with him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 12827

Q 2: My father gets angry when I visit my aunts or my cousins. He tells me that he will not forgive me as long as I visit them. Should I stop visiting my relatives?

A: You should visit your relatives to maintain the ties of kinship, even if your father disagrees.

(Part No. 25; Page No. 220)

This is because "There is no obedience to any creature, if it involves disobedience to the Creator."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12892

Q: I would like to ask Your Eminence about a matter that happened between me and my father.

He asked me to give him a sum of money when I went to Egypt coming from Saudi Arabia, and he wants that sum to buy narcotics, and even indulge in the illegal act of Zina (adultery). I live with my mother and three sisters as I am their only supporter after my father left them fourteen years ago. He does not give them any money and he is married to another woman. Is it permissible for me to help him with money regardless of how he will spend it? I inform you that his current wife is working and responsible for all household expenditure, and he filed a complaint against me in Egypt whereby he got five hundred pounds against my wish. After I came from Egypt he sent me that letter enclosed with the question. Kindly give us the legal opinion in this regard, may Allah reward you with the best. Should I pay him the money that he wants or not? I tell him that I will not give him any money as long as he does such acts. Am I sinful for doing that and being disobedient to my father?

A: If the matter is as you have mentioned, it will not be permissible for you to give him money if he makes use of it by committing such illegal acts which you mentioned in your question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13132

Q: I am an educated young man. My father, may Allah guide him, is a smoker. Our village is far from the markets. Cigarettes are not allowed to be bought or sold in our district, as there are many Multazim (practicing Muslims) and smoking is prohibited for its harmful financial and physical effects. Thus, I have to go to buy cigarettes for my father despite the unpaved roads. I refused to bring them for him several times but this caused many problems. I have tried in vain to help him quit smoking. I even bought him books on smoking and its negative effects but he refuses to quit. The following are my questions:

How can I please my father and at the same time avoid Haram (prohibited) things?

(Part No. 25; Page No. 222)

What is the ruling on me if I buy the cigarettes in advance to please my father?

What is the ruling on me if I disobey my father and refuse to buy him the cigarettes?

Please advise us! May Allah reward you with the best!

A: It is not permissible for you to buy cigarettes for your father even if he asks you to do so. This is because there is no obedience to any created being (person) if it involves disobedience to the Creator. Moreover, you should treat your father kindly and honorably.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13167

Q 1: If a woman has a father, a mother, and a husband, who among them should she obey first?

A: The legal evidence of Shari`ah (Islamic Law) shows that being dutiful to the parents is obligatory, especially when they become old. Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ It is authentically reported that a man asked the Messenger of Allah (peace be upon him), ﴾"Who among the people is most deserving of my kind treatment?" He (peace be upon him) said,

(Part No. 25; Page No. 223)

"Your mother." He, again said, "Then who?" He (peace be upon him) said, "Your mother." He said, "Then who?" He (peace be upon him) said, "Your mother." He (again) said, "Then who?" The Prophet (peace be upon him) then said, "Your father."﴿

A woman should be dutiful to her mother then to her father and at the same time she should obey her husband and treat him kindly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13375

Q 2: I have a hardhearted father who does not even give me money to buy clothes except with great difficulty. I therefore treat him badly. What is the ruling on this situation?

A: Being undutiful to your father is prohibited. Allah (Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ The Prophet (peace be upon him) mentioned being undutiful to parents as one of the seven great destructive sins: ﴾ the gravest sin is associating partners with Allah, and being undutiful to parents... ﴿

You have to treat your father kindly and ask him to give you whatever you need using good words.

(Part No. 25; Page No. 224)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13496

Q: I am seventeen years old, and I was brought up observing the teachings of Islam and holding fast to its obligation, in spite of my difficult situation. My mother has a bad character; she is quick-tempered, difficult to please, and does not hold fast to the teachings of Islam. She calls me names in front of my sister that I am too shy to repeat. All our neighbors know what she is like. It hurts me to say these things about my mother, but I only do so to give you the complete picture. My mother has not been talking to me for four months now, and so I have considered myself to be an undutiful son. This has made me stop offering Salah (Prayer) and I have started listening to music out of despair at not being able to make her pleased with me. I think that I have been a disloyal son. But now my conscience is troubling me. I have tried to please her, but in vain, as she is still not talking to me. So what shall I do? Shall I continue to neglect my Salah, because she will never be pleased with me? What is the ruling on me in Islam? Are all my deeds rejected as long as my mother is displeased with me? May Allah reward you the best!

A: You must be dutiful to your mother, treat her well by saying and doing good things to and for her, and do not make her angry. It is forbidden for you to neglect Salah, as neglecting it is considered to be Kufr (disbelief), according to the sound opinion of scholars.

(Part No. 25; Page No. 225)

In addition, it is not permitted for you to listen to music; instead you should repent to Allah (Exalted be He) and regularly observe Salah, even if your mother is not talking to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14101

Q 2: My father does not order his daughters to wear Hijab (veil) and I have told him to make them wear it, but he tells me to exercise my power on my wife. Praise is due to Allah that my wife is Multazim (practicing Muslim) and wears Hijab. Would I be sinful if I refrain from visiting my family? It is worth mentioning that my father does not even order his sons to observe Salah (Prayer) and he himself is neglectful of it. Please advise, may Allah reward you with the best!

A: You must be dutiful to your father, maintain ties of kinship with him, and treat him kindly as much as you can. Continue advising and explaining to him the rulings on Hijab and Salah from the Qur'an and the Sunnah (whatever is reported from the Prophet), maybe Allah will guide him. You should do this using kind words, leniency, and fair preaching to fulfill the required benefit. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 226)

Fatwa no. 14309

Q: One of my parents, may Allah prolong their lives, ordered me to do something that people consider shameful, but I did not. When one of them orders me to ask in a gathering about something that people consider shameful, I do not ask.

What should I do, Your Eminence? Guide me, may Allah reward you with the best!

A: If what they asked you to do entails disobeying Allah, it will not be permissible to obey them; rather, you should point out to them kindly that it is disobedience to Allah and therefore should not be done. You should do what pleases them as long as it is not a sin. However, if you think that what they ask you to do is a shame such as making an announcement about something lost, etc, then obeying them is Wajib (obligatory) and you should carry out what they ask you to do or deputize someone else to do it for them or nicely apologize to them until they are satisfied. Allah (Exalted be He) says,

﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿

(Part No. 25; Page No. 227)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14314

Q: I tried to spare some money for building another room for my children, but I could not. Last Ramadan, I asked my mother to let me live separately from my married brother. She said that it is better to do this when I build a separate house. I told her that in this way I would not be able to do this. Within myself I was determined to live separately from my brother hoping that I may be able in the future to build a room for my children, for I know that it is not permissible to let them sleep with their parents and that we should not let boys and girls sleep together. The second question is that my children abandoned Salah (Prayer), though they were with me last year in the Kingdom of Saudi Arabia and we all performed Hajj.

I want to ask Your Eminence whether separating from my brother without my mother's permission is a kind of ingratitude towards her and severing the ties of kinship. Please guide me, may Allah reward you with the best!

A: You should be dutiful, kind and compassionate to your mother.

(Part No. 25; Page No. 228)

There is nothing wrong with living separately in an independent house, if the situation so requires.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14469

Q 1: when a mother calls her son while he is performing Salah (Prayer) should he interrupt the Salah to answer her?

A: He should not interrupt his Salah, but should make it short but not too quick lest it will be invalid.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20072

Q: is it permissible for a man to answer his mother while offering Salah (Prayer) whether it is obligatory or supererogatory?

A: If someone commences an obligatory Salah, he will not be permitted to interrupt it in order to answer his mother or father. However, if it is a supererogatory Salah, he will be permitted

(Part No. 25; Page No. 229)

to interrupt it to answer his parents, when there is a pressing need for that.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14503

Q: A 25-year old young man, who is well-mannered and highly educated, helps his father in his business, but the latter mistreats him. His rich father married a woman other than his mother and refused to help him in the marriage costs. The father treats his wives unjustly.

Is it permissible for this man to travel without his father's consent to be able to cover the marriage costs? Is it permissible for him to marry without his father's consent and live far away from him to avoid his mistreatment?

Is it permissible for him to save money from his father's property without the latter's knowledge?

A: Firstly, the said man has to treat his father kindly in word and deed as much as he can. There is nothing wrong with him working in another place, preferably in the same country, so that he can help his father.

Secondly, it is permissible for him to marry a pious and well-mannered woman,

(Part No. 25; Page No. 230)

but after consulting his father to please him.

Thirdly, it is impermissible for him to save anything from his father's money without his knowledge. This act entails dishonesty; he should rather ask his father to help him kindly and equitably.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14721

Q 1: I am an employee in the military sector. Thanks to Allah, I have a salary and my father is still alive. I used to give him part of my salary before my marriage and keep only 500 Riyals with me. I got married and I have a two-year-old son. My father did not help me financially with my marriage and I became heavily indebted and I am paying them off until now. My father married a second wife from Egypt who urges him to burden my wife and I with debts. She asks my father to take part of our salaries. He borrows money from people and says that I will pay them back. He threatens to sell his farm if I refuse to do so. He always mentions that, "You and your property belong to your father". I am married and have a family to look after.

(Part No. 25; Page No. 231)

I have to pay the rent of my house and other expenses. My wife is a teacher and does not want to help my father. I want to buy a piece of land, a car, and secure my children's future through lawful means. I know that it is obligatory to obey my father but what can I do? Should I give him the money he wants although I know that he will not spend them on settling his debts nor on my mother and my siblings but will send them to Egypt?

A: You have to be dutiful to your parents and treat them kindly for Allah (Glorified and Exalted be He) says,

﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿

If you cannot give your father the money he demands, you have to excuse yourself for your inability to do so kindly and pray for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14769

Q: A) I am a young man who loves Islam and the Sunnah of the Messenger (peace be upon him) very much. I would like to apply the rulings of Shari`ah (Islamic law) at home, but no one responds to me.

(Part No. 25; Page No. 232)

Not only this, but they also prevent me from going to Tajwid (art of Qur'anic recitation) lessons in the Masjid (mosque), on the pretext that the people in the Masjid belong to an extremist group, even though I never see anything they do that contradicts the teachings of Islam or makes people believe them to be extremists. What should I do with my parents?

B) I am a general secondary certificate student. I want to offer Salah (Prayer) in the Masjid, but my parents prevent me from doing so, and they ask me to offer Salah at home so that I do not interrupt my study. Shall I obey them? What is the ruling of Islam on this?

A: A muslim should treat his parents kindly and draw close to them through serving them. At the same time, they should also advise them and remind them about Allah (Exalted be He) and the Day of Judgment, and that this world is the time of doing deeds, while the Hereafter is the time of judgment and reckoning.

A Muslim should obey their parents, unless they order them to disobey Allah (Exalted be He). It was authentically reported from the Messenger of Allah (peace be upon him) that he said, (No one should be obeyed in matters involving disobedience to Allah.) Offering congregational Salah in the Masjid is imposed upon Muslim men. It was authentically reported from the Prophet (peace be upon him) that a blind man came to him asking for permission to offer Salah at home, as the Masjid was far from him and he was hurt on the road. The Prophet (peace be upon him) said, (Do you hear Adhan (Call to Prayer)? The man said, "Yes." He (peace be upon him) said, "Then respond to it.") Your parents should not prevent you from attending Tajwid lessons, as this entails

(Part No. 25; Page No. 233)

great reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14826

Q 1: is it wrong for a person to call their mother by her own name? If the answer is in the affirmative or the negative, kindly mention the evidence for either opinion.

A: A Muslim should respect his parents and treat them kindly, for Allah (Exalted be He) ordered us to show benevolence towards them in His saying, (And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.) Accordingly, you should call your mother in a dignified and respected manner, and beware of speaking badly to her, or you will be committing a great sin, because undutifulness to parents is one of the major grievous sins.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 234)

The first question of Fatwa no. 16377

Q 1: Am I permitted to impose my opinion on my mother, since I have become the head of the family after my father's death and I am the eldest son? Do I have the right to prevent her, for example, from going to visit her neighbors or relatives? Or should I leave her to do what she wants?

A: allah (Glorified and Exalted be He) has ordered children to respect, honor and be dutiful and kind to their parents and has prohibited them from hurting their parents by sayings or deeds. Accordingly, you have no right to prevent your mother from visiting her neighbors and relatives unless her leaving the house involves evils. Only then, you should advise her kindly and prudently and explain to her the bad consequences of leaving the house.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15902

Q 2: Please be advised that my mother chose a wife for me, and I accepted her choice and married that woman. Five months later, problems occurred, to the extent that my mother kicked me and my wife out of the house, and she threw my belongings into the street in front of the people. I had to leave the house and rent another one where I stayed with my wife,

and we had two children. I was granted a loan from the Commercial Investment Fund, which I used to build a house. When the house was finished, my mother, three brothers and my sister-in-law asked me to stay with me in it, but I refused, as my mother has her own two-storey house, and I am afraid that problems might occur again. Am I considered sinful? May Allah reward you.

A: You do not have to let your mother and brothers live with you if they have their own house especially that you are afraid that problems might occur again. However, you should behave kindly to them, even if you are not living in the same house. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16595

Q: will Allah forgive a person who used to disobey and mistreat his parents until they died while they were angry with him? This man repented to Allah and asked for his forgiveness regretting what he did in the past. Will Allah forgive the sins of a man who commits Zina (adultery) with another man's wife and fears to ask forgiveness from this husband who might kill him?

A: Repentance from all sins is obligatory and Allah will forgive all sins committed on the part of

(Part No. 25; Page No. 236)

a certain person if his repentance is sincere, as Allah (Exalted be He) says,

﴾Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins.﴿ It is prescribed for whoever disobeys and mistreats his parents until their death to increasingly supplicate Allah for them if they are Muslims, pay money in charity on their behalf and pay their debts if they are indebted without bequeathing any money to be used in paying such debts, as well as executing their legal wills if they had any.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16217

Q: I have a great and tender mother who sacrificed a lot for my sake. She did not remarry after my father's death and devoted herself to raising me for twenty-three years. I am her only son. She is now sick and cannot move. She needs someone to help her go to the bathroom. She has no female relatives except one sister who lives in a distant place. Since I am not married, I look after her, help her relieve herself, wash and cleanse her, and give her food and drink. When I asked the religious scholars of Al-Azhar about this, they said: It is not permissible for you to cleanse and wash her, because it is not permissible to

(Part No. 25; Page No. 237)

see your mother's `Awrah (private parts of the body that must be covered in public). There is no woman who can take care of my mother, except my maternal aunt who comes once a week. What should I do? Should I follow their opinion or continue looking after her? Some of my honorable friends advised me to send my question to Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz and gave me your address. I hope your Eminence will send me a solution for this problem. Should I go on carrying out the tasks mentioned above or should I stop what I am doing? If I have to stop, who else can carry out these tasks? There is no one to do this and I cannot get married under these circumstances. Even if I get married, my wife would not carry out these tasks and her family would not accept this. Once I proposed to a girl but her family refused, saying: You need a servant, not a wife. What should I do? May Allah be merciful with you!

A: There is nothing wrong in seeing parts of your mother's body which are not `Awrah. As for the `Awrah, you should place a screen to wash it from behind the screen and wear gloves, or the like, so that you will not touch it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 15918

Q 2: My parents died. Will it benefit them if I slaughter sheep and give its meat in charity to

(Part No. 25; Page No. 238)

the poor on their behalf?

A: It is permissible to give meat, food, etc., in charity on behalf of your deceased parents and the reward will hopefully reach them. It is reported from Sa`d (may Allah be pleased with him) that he asked the Prophet (peace be upon him) whether he may give charity on behalf of his deceased mother. The Prophet (peace be upon him) ordered him to do so. (Related by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16587

Q 2: what is the ruling on a person beating their mother or insulting her?

A: Beating or insulting the mother is a kind of filial disobedience which is one of the major sins. Allah (Exalted be He) says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ It is obligatory upon whoever commits this to hasten to repent to Allah, seek her forgiveness and treat her kindly and the same ruling applies to the father.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17117

Q: I intend this year in sha'a-Allah (if Allah wills) to perform `Umrah (lesser pilgrimage) on behalf of my deceased mother. It should be noted that I performed `Umrah, not Hajj, for myself. Is it permissible for me to do so? Is there a specific intention or an extra ritual I should do for this `Umrah? Would you please recommend different acts I should do to expiate mistreating her during her lifetime? Thank you very much for your efforts and may the peace and blessings of Allah be with you.

A: If the reality is as you have mentioned, it will be permissible for you to do `Umrah on behalf of your deceased mother. You should repent for the way you treated your mother and ask Allah's forgiveness, pray for her and give charity on her behalf.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17070

Q 2: A person observes Salah (Prayer), but he curses his father. His wife also curses and insults her uncle, who is her father-in-law. The father is now dead, should the son inherit him?

A: cursing and insulting the parents is an act of undutifulness, which is one of the major sins. Allah (Exalted be He) says, ﴾say not to them a word of disrespect, nor shout at them but address them in terms of honour.﴿ ﴾And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."﴿

(Part No. 25; Page No. 240)

Whoever curses and insults their parents should repent to Allah, treat them kindly, and ask for their forgiveness. However, their Salah is valid although they commit a major sin for cursing and insulting their parents. Moreover, such undutiful children have the right to inherit their parents because they are Muslims. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 16919

Q 2: My father prevents me from going to Jumu`ah (Friday) Prayer because of his fear for the very unstable situations here. I live under his guardianship and cannot disobey him; what should I do?

A: Try to offer Jumu`ah and Congregational Prayers in the Masjid (mosque), as this is obligatory upon you. You are not to obey your father in refraining from attending prayers in the Masjid, unless there is a veritable danger that hinders you from going there. In this case it is permissible for you to offer prayer at home. However, if you can find someone to offer prayer with, you should perform it in congregation since it is obligatory.

(Part No. 25; Page No. 241)

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions.

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18637

Q 4: What is the ruling on offering supererogatory fasting without the parents' consent?

A: It is obligatory to obey your parents whereas offering supererogatory fasting is Sunnah (supererogatory act of worship following the example of the Prophet). If they have ordered you to abandon supererogatory fasting, you are obliged to obey them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16250

Q 1: a father asks his son to stay away from the trend of Islamic awakening but the son refuses, for this trend abides by allah's orders, will he be committing a sin if he disobeys his father, bearing in mind that the said father thinks that the Islamic awakening trend and its members have gone astray and they got such ideas from outside the country.

A: The Muslim youth have to seek beneficial knowledge from trustworthy scholars and adhere to the Sunnah as well as belonging to the mainstream Muslims who are following the way of the Salaf (righteous predecessors) and averting all suspicious and vague trends.

(Part No. 25; Page No. 242)

A Muslim person has to behave leniently and kindly to their parents and obey them, but not in disobedience of Allah as well as behaving benevolently to his family and Muslim brethren.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18086

Two years ago, my mother died. During her lifetime, she refused my request to learn to drive for fear of road accidents. She asked me for the Sake of Allah (Exalted be He) to dismiss this idea and not drive a car.

My question is: Is it permissible for me now to drive the car or will I be undutiful if I do so? I want to learn driving as I am in dire need of it to help me attend to my needs and do my job. Please answer us, may Allah reward you with the best!

A: obeying one's mother is obligatory. Abstaining from driving to fulfill your mother's demand is an act of respecting her wish. However, there is nothing wrong if you learn to drive so long as it is urgent for you and your mother has passed away. Your mother was only affected when she was alive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 243)

Fatwa no. 18249

Q: In some Muslim countries people kiss their fathers' knees after finishing Jumu`ah (Friday) Prayer? What is the ruling on this habit?

A: It is obligatory on all children to be dutiful to their fathers and treat them kindly. However, making kissing the father's knees a regular habit done after Jumu`ah (Friday) Prayer has no origin in the Shari`ah (Islamic law) and is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18554

Q: I am an employee in the police of Makkah Al-Mukarramah territory. My salary is 4580 Riyals per month; 9 % percent of it is deducted as retirement fees and 310 monthly Riyals as rent in the housing of police forces in Jeddah and I am indebted with 52.000 Riyals. My family includes three daughters, three sons, a wife and me. I have an old father, who is married, and I want to treat him kindly but my financial status is very difficult, so I hope you could

tell me what his legal right is from the salary mentioned above in order to be committed to it monthly and not to dispose in what does not belong to me. I fear to commit a sin and I really do not give him much attention so I ask Allah to forgive me for He is the One who accepts repentance, the Merciful.

A: We advise you to fear Allah. You should know that being dutiful to your father is one of the reasons of filial obedience to your father. So be kind to him, treat him nicely, fulfill his needs as much as you can and soften your words to him by explaining your conditions. If your intention is good, Allah will correct your steps and increase your reward.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 18438 Q: I live separately from my father in a house with my mother. When I told my father that I have the desire to marry, he replied that he is ready to pay all the money of my marriage as well as building my marriage house provided that I let my mother go to live with her family. I am poor and can not afford the money needed for marriage. What is the legal ruling on my case? What should I do?

A: You should not accept the condition which your father stipulated; that you should dismiss your mother out of your house to give you the money needed for your marriage. This is a kind of undutifulness to

(Part No. 25; Page No. 245)

your mother. The Prophet (peace be upon him) said, ❪ there should be no obedience to a creature leading to disobeying the Creator. ❫

Allah will provide for you with that which is better if you remain benevolent to your mother, for Allah (Glorified be He) says, ❪And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).❫ ❪And He will provide him from (sources) he never could imagine.❫ Surah Al-Talaq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 19350

Q 2: What is the ruling on a woman who curses her parents, husband, and children?

A: It is authentically reported that the Prophet (peace be upon him) said, (It is one of the major sins that a man curses his parents." It is said, "O Messenger of Allah! How can a man curse his own parents?" He (peace be upon him) said, "When someone curses the parents of another man who in return abuses the former's father and mother.") This

(Part No. 25; Page No. 246)

applies to the person who causes his parents to be cursed by people, let alone a person who curses his own parents himself by his own tongue like the woman in question. Indeed, he is more entitled to incur the sin, wrath, and curse of Allah. Moreover, his curses are put on him. To support this, Imam Muslim related in his Sahih (authentic) Book of Hadith on the authority of `Ali ibn Abu Talib (may Allah be pleased with him) that he heard Allah's Messenger (peace be upon him) saying, (Allah curses the one who slaughters (a sacrifice) for anyone other than Allah; Allah curses the one who curses his parents; Allah curses the one who shelters an innovator (in religion); Allah curses the one who changes the marks of the land.) Also, it is narrated by Um Al-Darda' that she heard Abu Al-Darda' saying, the Messenger of Allah (peace be upon him) said, (When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then, it comes down to the earth and its gates get closed. Then, it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person cursed, if he deserves to be cursed; otherwise it returns to the person who uttered it.) Related by Abu Dawud in his Sunan.

Invoking curses is prohibited and is one of the major sins. A Muslim is not an abuser or

(Part No. 25; Page No. 247)

a curser, or a speaker of foul and obscene words. It is related on the authority of Ibn `Abbas (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, (The believer is not a slanderer, or a curser, or one who indulges in obscenity, or engages in foul talk.) (Narrated by Al-Tirmidhy who classified it as Hadith Hasan (good Hadith)). It is also narrated on the authority of Anas ibn Malik (may Allah be pleased with him) saying, (The Prophet (peace be upon him) was not a person who insults people or uses obscene language, and he did not curse people. Even when admonishing, he would say to one of us, 'What is wrong with him? - may his forehead be rubbed with dust!'" (A commonly used phrase among the Arabs whose literal meaning is not intended).) (Related by Al-Bukhari in his Sahih.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19007

Q: I am nineteen years old and Allah has guided me to acquire religious knowledge and engage in good deeds. However, since a believer is tested, Allah (Glorified and Exalted be He) has afflicted me with a father who prevents me from going to the Masjid (mosque) early to gain the reward of standing in the first row for congregational Salah (Prayer). He even prevents me from going to the Masjid to memorize the Noble Qur'an along with studying Tajwid (art of Qur'anic recitation). Moreover, he has installed a satellite dish, which is nothing but a display of Fisq (flagrant violation of Islamic law), Kufr (disbelief), and disobedience. I try to avoid

sitting with my family during the broadcasting of these inappropriate programs.

My question is: Are my parents more deserving of my obedience than Allah in this case, since Allah (Exalted be He) says, ﴾but behave with them in the world kindly﴿ **or should no person be obeyed regarding something that involves the disobedience of Allah?**

A: If your father prevents you from mixing with some groups because he fears that you might be harmed as a result, he is right in this matter and you must obey him and avoid such groups. If he prevents you from observing congregational Salah in the Masjid after the Adhan (call to Prayer), do not obey him because no person should be obeyed regarding something that involves the disobedience of Allah. Regarding the satellite dish, you should advise your father to uninstall it and explain to him its evils. If he responds, this will be alright; if not, avoid watching it and do not sit with your family while they are watching it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19157

Q: What is the ruling on a son removing impurities, purifying the private parts and shaving pubic hair for parents who are too old? What is the ruling on the daughter undertaking this? What the ruling on a man undertaking this for his old relatives such as his paternal or maternal uncle or his brother?

(Part No. 25; Page No. 249)

A: As for one washing the private parts of a disabled person, there is no harm in doing this from behind a barrier that covers the `Awrah (private parts of the body that must be covered in public). He should wear gloves or the like in order not to touch the `Awrah directly. He is also permitted to shave the pubic hair of a disabled person, and here it is permissible to uncover the `Awrah, since it is a necessity. Men should do this for men, and women for women, if possible. If not, it is not wrong for a man to do this for a woman or vice versa where necessity so demands. Allah (Glorified and Exalted be He) says, (while He has explained to you in detail what is forbidden to you, except under compulsion of necessity) May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18998

Q: I got married three years ago and have a son and a daughter. I used to leave my wife in the family house with my father, mother and sister while moving from one city to another in the Kingdom searching for work. A year ago, I found a job in the military sector in

one of the cities of the Kingdom. I did not have any means of transportation. My son suffered constant hemorrhage, and I had to take my wife with me to the city where I work, but my father got upset with me and refused to even talk to me, as he wants my wife and children to stay with them. I bought a car by means of installments, then I left my house and returned to my father's which is 1100 km away to and from my place of work. However, I could not continue like this. At the same time, I can not live away from my wife as I have my own needs. Furthermore, my daughter has a disease in her chest that forced me to spend much of my own time to go with her to hospitals. This caused me many problems with my superiors in work. I had no other solution but to lease a new house and furnish it despite my financial needs and that was for no reason other than to be near my children and my wife whom I can not spend much time away from, otherwise, this might lead to evil consequences.

I have tried hard and by all possible means with my father to convince him of the idea of traveling with me and I will pay for all their living expenses, and I even told him that I will lease a house for them that would be near mine if they wanted, but my efforts were to no avail. It should be noted that my father is an old man and has no means of transportation whatsoever or any preoccupations that prevent him from traveling with me, except his indefatigable refusal to the idea of

traveling. I fear for him the burdens of life. Is it permissible for me to travel with my children and wife, and leave my father in his country, and paying him a visit from time to time?

A: If your father has other people to serve him as you mentioned that your mother and sister are living with him, there will be no harm if you take your wife and children with you to the city where you work while paying a visit to your father every now and then, for the Prophet (peace be upon him) says, ﴾There should be neither harming nor reciprocating harm.﴿ and he (peace be upon him) says, ﴾ submission is obligatory only in what is good (and reasonable). ﴿ You should try hard to have his consent and supplicate to Allah for him that He might guide him to what is best. May Allah set right your affairs and that of all Muslims and guide you to what is good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18816

Q: I am a young Muslim man. I live in a country where there are too many Fitnahs (temptations), and Islam has become strange in the hearts of those who adopt it. I tried to give up sins but I could not, as the environment where I live imposes this on me. Can I immigrate to Muslim lands to perform acts of `ibadah (worship) freely? Please bear in mind that my parents live with me here, and i do not want to leave them alone. Please advise and guide me to the right path and the most suitable solution.

(Part No. 25; Page No. 252)

A: If you cannot take your parents with you to another country to preserve your religion, and they need you with them, you have to stay with them and behave kindly with them. You are excused for not immigrating, and you take the same ruling as them. This is according to Allah's saying, ﴾Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.﴿ ﴾These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.﴿ Allah (Exalted be He) also says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Exalted be He) is the One Who guides to the straight path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18848

Q: I am a seeker of knowledge and I have a Bachelor of Islamic Sciences. In our district, people consider me the most knowledgeable of the rulings of Islam, so most of them, especially those who know me, ask nobody else other than me about matters of religion. The Imam (the one who leads congregational Prayer)

(Part No. 25; Page No. 253)

of our Masjid (mosque) is incompetent; he has very little knowledge; and he is almost considered a layman. This is evident in his sermons and Fatwas; he only gathers the sayings of scholars and tells them to the people as they are. That is why people used to come to me when they wanted to ask for a Fatwa concerning a religious ruling, conclude a marriage contract or perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for those afflicted by Jinn (creatures created from fire). In the beginning, I used to respond to them. However, when my father came to know this, he was angry and swore by Allah (Exalted be He) that I would never do this again. He threatened me that if I did it again, he would kick me out of the house, so, I stopped doing this. People began to blame me for this, and they did not accept the excuse of my father's anger. The same applies to leading people in congregational Salah, as there is no one else to do this. Please advise. May Allah reward you.

A: We recommend that you exert more effort to learn the knowledge of Shari`ah (Islamic law) and acquire more knowledge in religion, so that you benefit people by the knowledge you have learnt as much as possible. You have also to refrain from answering that which you do not know until you ask a scholar about it.

As for your father's forbidding you to perform Ruqyah for those afflicted by Jinn and concluding marriage contracts, if you can convince him that this is something beneficial to the people, that will be great; otherwise, you have to obey your father, and it will bring you welfare in shaa' Allah (if Allah wills).

As for leading the people in congregational Salah, if there is another person who can perform this task;

(Part No. 25; Page No. 254)

he recites the Qur'an in a sound way and knows the rulings on Salah, you do not have to be the Imam. However, if there is no one who can lead the people in Salah other than you, you have to do it. This is according to the saying of the Prophet (peace be upon him), ﴿The one who is most versed in Allah's Book should act as Imam for the people.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Fatwa no. 18949

Q: i am married and my younger sister causes my wife and i a lot of trouble. When I try to reconcile between them or advise my little sister, my mother interferes and clashes with me.

I always face the same problem with my little sister. She makes my mother quarrel with me but I avoid these problems. Is it permissible for me to discuss such a matter with my mother?

Please, find me a suitable solution so that I can be on the right path and avoid disobeying my mother. Allah says, ﴾and be dutiful and good to parents﴿ **Fellow brothers, would you please send me addresses of the charity organizations which would help me**

(Part No. 25; Page No. 255)

in solving such a problem as I am afraid of being undutiful to my parents.

A: We advise you to be dutiful to your mother, to speak kindly to her, and not to show that you are upset with her. You must continue advising your sister in a good way to keep from stirring up problems if she is not right. However, if your sister does not change her attitude, it will be better to find another house for you and your wife to avoid such problems, which disturb your life, as much as possible. If you cannot afford that, you should be patient. Allah (Exalted be He) says, ﴾Verily, along with every hardship is relief,﴿ ﴾Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).﴿ May Allah help you and grant you success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18968

Q: My parents are elderly and live in Sudan with my wife and daughters. I would like to bring my wife and daughters to live with me in Saudi Arabia, as I am entitled to do. If I bring them here, will I be considered negligent to my parents,

(Part No. 25; Page No. 256)

given that I can only travel to them once every two years. What should I do concerning my wife's lawful rights if she stays with my parents in Sudan? Is it enough to hire a maid for them instead of my wife to serve them? Please advise, may Allah bless you, protect you, grant you health and reward you.

A: if you provide a maid for your parents, there is no harm in bringing your wife and children to stay with you in shaa' Allah (if Allah wills). The aim will be achieved, which is taking care of your parents. May Allah enable you to take care of them more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19937

Q: My father died after suffering for two years from an illness that restricted his speech and movement. He was ignorant of some religious affairs, due to his old age. Is it permissible for me to offer obligatory Salah (Prayer) on his behalf? Is it permissible to give charity on his behalf from time to time? Is it permissible for me to perform Hajj or `Umrah (lesser pilgrimage) on his behalf, bearing in mind that he did both of them? To conclude, I ask for your help and guidance to the good path. May Allah prolong your life and have mercy upon you! He is All-Hearer and Responsive.

(Part No. 25; Page No. 257)

A: If your father used to lose his consciousness during his sickness and could not distinguish anything, then he would be exempted from Salah, for he was then not Mukallaf (person meeting the conditions to be held legally accountable for their actions) because responsibility for Salah depends on consciousness, which is lacking in this particular case. However, if he did not lose his consciousness or reason, but left Salah out of ignorance of its obligation on him according to his ability, even in case of illness, we hope that Allah will forgive him and excuse him for his ignorance and lack of people who could clarify the Shari`ah ruling for him until his death. May Allah forgive him and have mercy upon him! In both cases, it is not permissible for you to offer Salah on behalf of your father, for no one is permitted to offer Salah on behalf of another. The basic principle regarding Salah is that it cannot be performed on behalf of others. As for performing Hajj and `Umrah on behalf of your father, this comes under having kindness and compassion upon him. You should occasionally give charity on his behalf, supplicate to Allah for him, ask Allah's Forgiveness for him, join his ties of kinship and visit his friends and be kind to them, for all this comes under having dutifulness to your father after his death. You shall be rewarded greatly In sha'a-Allah (if Allah wills) for doing this.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19916 Q: My father was epileptic. He went to many hospitals, doctors, and even soothsayers who told him that he is under a magic spell.

(Part No. 25; Page No. 258)

This disease caused him to encounter small accidents while driving his car although we tried to convince him not to drive the car, but he refuses and asks us to leave him alone. Afterwards he had a terrible accident with the car after suffering a fit of epilepsy and as a result of which he crashed into a platform and died instantly (may Allah be merciful with him).

Are we sinful because we did not drive the car instead of him, bearing in mind that I was not present at the time the accident took place, because my work is in one of the northern cities of the Kingdom, and he refused that my brother goes with him as he told them that he had been driving the car for a long time. When I knew that he died, I could not believe it and wept bitterly for him, and until now I am greatly influenced by his death. Am I a sinner?

Some nights I dream of him and imagine myself talking to him and asking him: Where have you gone? After that I keep weeping and when I wake up, I can not help but weep for him. I had the intention when he was alive to take him to one of the shaykhs in Riyadh.

There is in the Relief Committee a project of sponsoring orphans whereby you pay 100 SR and sponsor an orphan. Is it permissible for me to sponsor an orphan in the name of my father (may Allah be merciful with him)? Is there any other Sadaqahs (voluntary charities) to be done in behalf of the deceased? I did not perform Hajj and want to perform it on my father's behalf (may Allah be merciful with him), is that permissible?

A: Your father's death in the accident is a matter of predestination. None of your family or you is to blame for it. You have to be patient with that calamity, anticipate confidently Allah's Recompense as well as behaving benevolently towards your mother and brothers.

(Part No. 25; Page No. 259)

Furthermore, it is an act of benevolence on your part towards your deceased father to increasingly make du`a' (supplication) to him that Allah may forgive and show mercy on him and enter him into Jannah (Paradise). Likewise, you could pay money in charity, perform Hajj and `Umrah (lesser pilgrimage) on his behalf, but after you perform them for yourself. As for your father's going to soothsayers, this is Haram and a forbidden act and we ask Allah to pardon him for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman

Fatwa no. 19884

Q: Someone has been living in the Kingdom of Saudi Arabia since 1406 A.H. His mother asked him to take her to perform Hajj and he did so in 1410 A.H. He finished all the needed papers and paid all the travel expenses from Egypt. Then in 1415 A.H., she asked him to take her to perform `Umrah during Ramadan and to perform Hajj again and he did. She performed `Umrah during Ramadan and remained with her son until Hajj season. During that time, he did everything she wanted and bought her presents for people back home. Then in 1417 A.H., she asked him to take her to perform Hajj for the third time, but he told her that he could not afford it due to his decreasing income and the increasing demands of his children. Upon hearing that, the mother became angry with her son and told him that she would not be pleased with him until he let her perform Hajj. The man is asking: Is there any blame on him

(Part No. 25; Page No. 260)

and is she entitled to make such a demand?

A: The mother has performed obligatory Hajj and `Umrah and then performed another voluntary Hajj, and this is a great merit. She has fulfilled her obligation and even increased and there is no blame on her. She should not ask her son for more than he can give and must consider his financial condition and his inability to afford her Hajj expenses. There is no blame on the son in not complying with her request, as long as he cannot. This is not considered undutifulness to her, since he is excused as he is not able to afford the expenses of his mother's journey to perform hajj. Allah (Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿ and He says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ This man should seek to gain his mother's pleasure and should be dutiful to her and treat her kindly. He can promise her to take her to perform Hajj once he can afford it and he will be rewarded for helping his mother perform `Umrah and obligatory and voluntary Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 261)

Fatwa no. 20044

Q: An old man suffers urine retention due to enlargement of the prostate gland, and doctors decided that a prostatectomy is required. Since the operation will be carried out at the patient's own expenses, his son requested the family to contribute to the costs but they showed no response. Working as an Imam of Masjid (mosque), the man receives a monthly salary of about 1425 Riyals, and his son financially supports a big family. The latter deposited some money with the bank for a particular need, but due to his father's conditions he withdrew it and covered the costs of the surgery which was about 12000 Riyals. Is it permissible for him to take 1000 Riyals from the salary of his father every month until he settles the money withdrawn from the bank? It should be noted that if he did not withdraw the money from his own account, they could not obtain the money except through borrowing about 18000 Riyals to buy a piece of real estate on security of his father's salary. We would take 12000 Riyals from that loan to cover the surgery costs, and the lender will be entitled to my father's salary entirely until he repays the loan. What is the ruling in this case?

A: It is your duty to cover the expenses of your father's treatment from your own money. Actually this is one of his rights asserted by the fact of being dutiful to and maintaining good ties with him. We hope that Allah will bountifully reward you for that. If your father willingly returns the money to you, which you spent on his treatment, or part of it, you will be allowed to take it. However, it is not permissible for you to demand all the money you assisted him with like debtors. It is not suitable to

(Part No. 25; Page No. 262)

do so with your father who brought you up, remained awake for your comfort and happiness and supported you financially until you grew up and became a man. To support this, it was related on the authority of `Amr ibn Su`ayb from his father and grandfather that a man came to the Prophet (peace be upon him) and told him that his father took all his money. He (the Prophet) said, ﴾ you and your property belong to your father. ﴿ Also, the Messenger of Allah (peace be upon him) said, ﴾The most pleasant of what you eat is that out of what you earn; and your children are from your earnings.﴿ (Related by Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes)). Imam Ahmad related a similar Hadith in his Musnad (Hadith compilation). In another narration, it was narrated that a man came to the Prophet (peace be upon him) to sue his father, saying, "O Messenger of Allah! My father needs my money [should I give it to him?]" Allah's Messenger (peace be upon him) said, ﴾You and your property belong to your father.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20715

Q: Your Eminence General Mufti of The Kingdom of Saudi Arabia (may Allah protect him); As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). I hope that you will be patient enough to answer my question. Days after my father died in the last week of the month of Sha`ban, 1419 A.H. my mother invited me

and gave me a sum of money. She explained that they saved this money for me in return for what I assisted my father with during his illness, knowing that my father was a retired man who used to receive a monthly pension, which is common in Egypt. My mother is a housewife. One year since I first knew about my father's disease, my brothers told me that they could not afford the expenses of his treatment and asked me to bear them promising that they would repay their due share later when they would have money. I told them that I would assist my father seeking the pleasure of Allah. Indeed, I also brought him to perform Hajj in 1413 A.H. for nothing in return from my brothers.

My question is:

a. Am I entitled to dispose of such a sum of money?

b. Is it permissible to deposit it in an Islamic bank as Sadaqah Jariyah (ongoing charity) on behalf of my father?

c. Should this money be distributed among the heirs, i.e. the mother, four sons and two daughters? What is the share of each heir?

May Allah reward you with the best! As-salamu `alaykum warahmatullah wabarakatuh

A: all that your father left including money, real estate and whatsoever belong to the heirs. You should hope for reward from Allah for the money you assisted your father with during his illness and Hajj. This is a sign of dutifulness to your father. You should be grateful to Allah who helped you be dutiful to your father and treat him kindly. Do not take anything in return for that, especially that you assured your brothers that you are assisting your father seeking the pleasure of Allah. Indeed, Allah will reward you for that In sha'a-Allah (if Allah wills). Therefore, the money your mother saved for you belongs to the heirs.

According to the number of the heirs in question, the estate is distributed as follows: your mother, who is the wife of the deceased, takes one eighth of the estate, and the residue is distributed among the children of the deceased where the male takes the share of two females.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21247

Q: His relationship with his eldest son got so bad until the son deserted him and even stopped visiting him despite the father's persistent requests of this visit. The father then suffered cancer but his son kept to his bad course and did not visit his father. Consequently, his father became extremely angry

(Part No. 25; Page No. 265)

to the extent that he asked his wife, as a will to be executed, that she should by no means allow the son entry into his house, or talk to him, or accept any financial aid from him after his death. The husband died and she is anxious and afraid of committing a sin if she lets her son enter the house or accepts his financial aid. She thinks that she may commit a sin by disobeying the order of her late husband who adjured her by Allah not to meet his son or let him in. Is it obligatory on her to carry out the order of her husband? It should be noted that she is poor and direly needs the help of her eldest son.

A: The acts of disobeying and deserting the father during his life are major sins that require repentance. The son must do many righteous deeds and pray for his father, asking forgiveness for him and giving charity on his behalf as much as he can. As for the mother, it is not obligatory on her to carry out the father's order to sever relations with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 21587

Q 3: Is it permissible for a man to help his mother or father to wash when they are sick?

(Part No. 25; Page No. 266)

Is it permissible for a person to wash the dead bodies of their parents?

A: the bodies of women who passed away may only be washed by women; not by men. A man is not thus allowed to wash the body of his mother who passed away. Only husbands are allowed to wash the bodies of their wives who passed away for the Prophet (peace be upon him) said to his wife `Aishah (may Allah be pleased with her): ﴾If you die before me, I will wash and shroud you.﴿

Another proof of this is that `Aly (may Allah be pleased with him) washed the body of his wife Fatimah (may Allah be pleased with her) when she passed away. On the other hand, when a man dies, his body is to be washed only by men. Women, including one's mother, are not permitted to wash the bodies of men who passed away. Only a wife is permitted to wash the body of her husband who passed away. Proof of this is that Asma' bint `Umays (may Allah be pleased with her) washed the body of her husband when he passed away; Abu Bakr (may Allah be pleased with him) as he had enjoined her to do so. Finally, both men and women may help their sick parents wash provided that the `Awrah (private parts of the body that must be covered in public) is covered and not touched except with a barrier and from behind a screen.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21606

Q: a woman who rents her flat discovers that the renters practice unlawful activities in it. Thus, she decides to sell it to repay her debts and invest the rest of her money in purely lawful ways,

(Part No. 25; Page No. 267)

free from doubt. So she may have lawful gains to fulfill her needs. However, her mother opposes selling the flat; should she sell it or not?

A: Since you own the flat and no one has any right in it e.g. mortgage, it is permissible for you to sell it and dispose of its price. You are also free to keep and lease it to those who would not do sinful acts in it. As for your mother, she should not oppose such a sale. We advise you to talk leniently to her and convince her kindly and abstain from harsh treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21675

Q 2: My parents used to go to soothsayers and believe their sayings. They are now dead; is it permissible for me to supplicate to Allah for them?

A: Whoever asks soothsayers and believes their predictions is an unbeliever, for they belie the revelation of the Qur'an where Allah says, (Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh") It is authentically narrated from the Prophet (peace be upon him) that he said, (whoever visits a diviner and believes what he says is a disbeliever in

(Part No. 25; Page No. 268)

what was revealed to Muhammad.) (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators)). Consequently, if this applies to the condition of your parents, it will be impermissible on your part to make Du`a' (supplication) for them, or pay money in charity on their behalf except whoever repented from them before death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21074

Q: We are five full brothers. Our elderly father is sharp-tempered and so much attached to money. As our mother died when we were young, our father remarried and had two daughters. Then he divorced his wife, married another woman, and had two more daughters. Our father is still married to his last wife. We used to work for our father and his wife for free. We then grew up and got married; all praise be to Allah Alone. The problem is that we suffer from extreme poverty. We live in our father's house as he moved to live in Gaza in Palestine some time ago. However, our father visits us from time to time to collect the house rental from us. He treats us as if we were strangers while we are of low-incomes and are not able to pay him the rent. Unfortunately, when we do not give him the rent our father becomes angry, curses and slanders us, invokes Allah's anger upon us, says that he himself will be displeased with us until the Day of Reckoning and drives us out our homes. Moreover, our father has filed official complaints against us and consequently the court took our pledge that we will pay a large sum to him. Our father then began to tell people that we are undutiful to him and that he is sick and

needs money to receive medical treatment. Our debts have grown up to three thousand dinars. Then our father started to go to our creditors and say that we do not give him any money and that we are undutiful to him. He would thus defame us and urge our creditors to demand their money. Conversely, our father did not give us our rights of the inheritance of our mother (may Allah be merciful with her). Whenever we ask any of our relatives to advise him in this regard, he says: "Those are my sons and no one has any right to intervene." He enjoys himself and his wife with our money while we suffer from poverty and debt. When a shaykh advises him, he weeps and speaks softly telling him that he cannot work because he is sick and that we are undutiful to him. He cries and yells. Then after the shaykh leaves, our father drives us out, invokes the curse of Allah upon us, and declares that he is displeased with us. It is worth mentioning that we cannot rent or build other houses as we do not have sufficient incomes. May Allah give us out of his abundant bounties. Are we considered sinful and undutiful to our father if we persist in asking him to give us our portion of our mother's inheritance? What do we have to do bearing in mind, that we are now indebted to all our friends and acquaintances? We fear dying before repaying our debts. We ask Allah to remove our difficulty soon. Please provide us with your beneficial answer. May Allah reward you with the best. May He grant you success and help you to benefit the Ummah (nation). Verily, Allah is the Excellent Protector and the Excellent Helper! And the close of our request is: All praise and thanks are for Allah Alone, the Lord of the entire universe. Peace be upon the Messenger of Allah, all his family members, and Companions.

A: we advise you to fear Allah (Exalted be He) and to endure with patience the harms that your father causes to you.

You are hopefully not considered sinful In sha'a-Allah (if Allah wills). You may ask some of the benevolent and righteous people whom your father loves and respects to bring about some compromise between you and your father. We pray that Allah guides your father to the truth, directs him to the right path, brings harmony between you and him, and unites your hearts. Verily, Allah is All-Hearer, Near, and Responsive.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21824

Q 1: A young man saw his father killing another person unjustly. The father imposed on the son keeping this secret threatening him that he would be angry with him the rest of his life if he revealed it. Afterwards, the police arrested an innocent person for this crime. The young man has managed to keep this secret for a while, but he does not know what to do anymore. Should he testify the truth and become undutiful in his father, keep this secret and become a silent Satan, or should he apply Allah's Shari`ah (Islamic law) mentioned in the noble Ayahs (Qur'anic verses): In the name of Allah, the Most Gracious, the Most Merciful ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿ **What should he do in both matters?**

(Part No. 25; Page No. 271)

A: You must declare the truth about what your father did and should not conceal it, for Allah (Glorified and Exalted be He) states: ﴾O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin﴿ This is not considered undutifulness to your father, because Allah has commands this, and there is no obedience to a creature when it involves disobedience to the Creator.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: My mother is fifty years old, but she has never performed Salah (Prayer) in her entire life, and although I have tried much with her, she only says, "I do not know how to make Wudu' (ablution)". But when I tried to teach her how to perform Wudu', she would say, "What benefit lies there for those who perform Salah." The Messenger of Allah (peace be upon him) said that a person who abandons Salah (Prayer) is treated like a Kafir. Should I refrain from dealing or sitting with her? Or is this a kind of undutifulness to her, and by doing so I will be committing a major sin? Kindly point out to us the legal opinion in this regard. May Allah guide you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: You have to make your mother perform Salah and teach her the rulings of Taharah (ritual purification), as it is impermissible for you to leave her like that. Allah (Exalted be He) says, ﴾And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴿ and He (Exalted be He) said, ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿

He further said, ﴾And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 14358

Q 1: i have milk mothers that i have not done any good to in the past, like giving gifts or the like. What should I do to compensate my neglecting them in the past and do good to them in the future?

A: You should visit them and pray for them. It would be good on your part to give them some money, but if you do not, there will be no blame on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20920

Q 1: my paternal grandfather insults my father and grandmother for worldly matters thinking that they are wrong. Many times, the neighbors can hear his loud voice and he may say some private matters loudly but he does not care about that. At times, he threatens that he will kick us out of the house. He is illiterate and knows only about farming. He does not accompany people even the righteous ones. Although he performs Salah (Prayer) regularly at its due time, it is like the peck of a cock i.e. improper and lacks serene submission. If we talk to him, he turns deaf ears to us. Kindly point out how we should deal with him. May Allah bless you.

A: You should deal patiently and benevolently with him. Do not expect him to reciprocate the same kind of treatment, but you have to teach him how to perform Salah in the prescribed manner. We ask Allah to guide and help you deal with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 9536

Q: In our village, the children of a certain villager keep reiterating offensive words that Allah (Glorified and Exalted be He), Shari`ah, custom, and common sense do not accept; they always

(Part No. 25; Page No. 274)

curse their paternal uncle and their deceased grandfather in the presence of their father. However, they are supported by the legacy that their grandfather left. I hope you will point out for me the legal opinion in this regard. May Allah guide you to success.

A: The act of those children i.e. cursing their uncle and grandfather is legally Haram (prohibited). It is not permissible for their father to remain silent, because their act is a curse of a specified person and it is a severance of the ties of kinship and an offense to them. They should repent to Allah and ask for His Forgiveness; may He accept their repentance. Likewise, they should pray for their grandfather and uncle and be benevolent to those who are alive in order to help maintain the ties of kinship. They have to ask Allah to forgive them. Their father should advise them; perhaps they would accept the advice. May Allah guide all to success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3066

Q: I used to live with my parents in a village far from Tamil. My parents were non-Muslims. One day, a scholar from Tamil visited us and gave us an eloquent talk, after which I embraced Islam when I was seven years old. I began to learn from this scholar until he died. My father asked me then to abandon Islam, but I refused.

(Part No. 25; Page No. 275)

Thereafter, he began to torture me extremely until I was on the verge of dying. I ran away and came to Tamil. Do I have to be obedient to my father? When he dies, do I have to attend his funeral? Can I abandon my religion out of love for my father? I am in pain to the extent that I want to commit suicide. May Allah help you and make you reach your aims. He is Near and the Hearer of Du`a' (supplication). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the situation is as you mentioned, you should praise Allah that He has guided you to Islam. Be steadfast, learn religious rulings and follow the right path. Do not obey your father in his call for Kufr (disbelief) or disobedience to Allah. There is no obedience to a creature in things that involves disobedience to Allah. Pleasing Allah by adopting Islam is more important than pleasing your parents by following their way of Kufr and misguidance. However, you have to be dutiful to your parents, even if they are non-Muslims, and behave kindly to them, whether by supporting them, treating them kindly, speaking to them politely, inviting them to Islam with wisdom and gentle encouragement, and guiding them to the evidence on truth, so that they may be guided by Allah to Islam. If any of them refuses to accept Islam, there is no harm on you in burying them after their death, but without offering Salah (Prayer) or Du`a' for them. You should not participate with the people of their religion in their rituals at the funeral and burial, and other sinful customs that follow.

(Part No. 25; Page No. 276)

Allah (Exalted be He) states, ﴿And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴾ ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4264

Q 2: What is the ruling on a father who curses the Din (religion) of Islam? Should he be regarded as a Kafir (disbeliever)? Whenever he is reproached for this and is told that cursing the Din is Kufr (disbelief), he utters the curse again and again. What is the ruling on this father? It is worth mentioning that he pretends to repent to Allah then utters this curse again whenever he gets angry. How should the son deal with him? Should he leave the house although he is young and cannot work? If he leaves the house, he will have to leave his college and engage in any work

away from the house.

A: The son must continue advising his father. If advice is of no avail, the son should adapt his life according to his circumstances. If he knows that staying in the house is more beneficial for him, he should not leave it. If he knows that leaving the house is better for him, he will be permitted to leave it and be sure that anyone who fears Allah and keeps their duty to Him, He will make a way for them to get out (from every difficulty) and He will provide them from (sources) they never could imagine. He should not forget the following Ayah (Qur'anic verse) in which Allah (Glorified be He) says, ﴾give thanks to Me and to your parents. Unto Me is the final destination.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 4461

Q 5: how can a Muslim child show kindness to his non-Muslim parents? It is worth mentioning that they are staying in different places; is it permissible for the child to honor them at the places where the non-Muslims stay?

A: He should show kindness to them, even if they stay in non-Muslim countries, as much as he can. Allah (Exalted be He) says, ﴿But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴾

There are other Ayahs and Hadith that stress the importance of treating one's parents kindly.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20373

Q: I embraced Islam when I was fifteen years old but my parents are non-Muslims. Islam enjoins us to be dutiful to our parents but at the same time Muslims are not allowed to visit non-Muslims. What should I do if one of my parents dies before me?

A: allah (Glorified and Exalted be He) orders children to be dutiful to their parents, even if they are non-Muslim. However, they should not obey them in disobedience to Allah; they should not love them (because they are disbelievers and Muslims can not love the disbelievers even if they are their relatives). Allah (Exalted be He) says, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

(Part No. 25; Page No. 279)

Allah (Exalted be He) also says, ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons﴿ A person should do good to his non-Muslim parents by supporting them if they are poor, kind treatment, and calling them to Islam. However, when they pass away, only their non-Muslim relatives inherit them for the Prophet (peace be upon him) said, ﴾Neither a disbeliever inherits from a Muslim, nor a Muslim from a disbeliever.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The ninth question of Fatwa no. 4172

Q 9: A man has a son who has been taught the Islamic teachings at a very young age until he became an adolescent. The son refuses to apply the Islamic rulings. His father, who disciplines him with wisdom and good instruction, buys him all the lawful things he wants to encourage him to abide by Allah's obligations upon His Servants. All the attempts the father made to reform the son failed. What should the father do?

(Part No. 25; Page No. 280)

A: He should maintain his way of reform, invoke Allah for his son, and frequently advise him. It may be that Allah guides the son. The father will be rewarded for that, as Allah (Exalted be He) says, ﴾and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴿ However, if the son insists on disobeying Allah, the father should make him leave the house.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify

Fatwa no. 8645

Q: I have a son who is thirty years old. He is disobedient and does not perform Salah (prayer) and drinks alcohol. I am a sixty-year-old man. I have eight children; five girls, three boys, a wife and a mother, whose needs I can not fulfill. Five years ago, my son pointed a gun at his younger brother who was five years old and wanted to kill him but he did not die. The bullet settled in the bladder of the little boy. We went to the hospital of Ta`z city because we do not have a nearby hospital in the countryside. I served the boy for three months until the bullet came out of him and I borrowed

15.000 Riyals. I asked my son why he had done that to his younger brother? He replied, "Shut up and slapped me on the face in front of people." what should I do with him? It is worth mentioning that I raised him and paid the expenses of his education as well as his wife's and now he wishes my death, drinks alcohol and does not offer Salah. Could you kindly advise? Should I deprive him of inheritance or deliver him to the police? As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the reality is as you have mentioned, you should invoke Allah to guide him to treat his parents kindly, maintain the ties of kinship and obey Allah. You should also advise him with wisdom and good instruction; perhaps he may comply to you and listen to you by the might and power of Allah. You may cooperate with relatives, neighbors and friends to instruct him. However, you should not deprive him of inheritance because that will turn him against you and make him worse than he is. It is better for you to leave your assets without division and make use of them in your life. Glorified be Allah, the Turner of hearts (Allah) and Alterer of conditions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9405

Q 4: What is obligatory on children towards their parents, on parents towards their children; and on the young towards their elder brothers and on the elder towards the younger, with regard to

(Part No. 25; Page No. 282)

politeness, company, respect and appreciation? How does Islam advise a person to behave towards other family members?

A: Parents should advise their children and bring them up according to the Islamic etiquette. The children should listen to their parent's advice, obey them in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), be kind to them and abide by the Islamic code of conduct. The young should respect and esteem the old and the old should have mercy on the young.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 3320

Q 1: What is the ruling on giving Sadaqah (voluntary charity) in the form of food on behalf of the parents? What is the ruling on saying "May Allah have mercy upon your parents, help me in this affair?"

A: The Sadaqah in the form of food and the like that benefit people is Mandub (commendable) and is an act of beneficence; so if you give it on behalf of your parents, it will be a form of showing kindness towards them and its reward will reach them as the Shari`ah gives evidence to this; this is the view of Ahl-ul-Sunnah (those adhering to the Sunnah). Helping Muslim brothers in goodness and meeting their permissible needs is Mandub according to the Shari`ah.

(Part No. 25; Page No. 283)

It is from the rights that a Muslim brother has on his brother. It strengthens the ties of Islamic brotherhood. Such benevolent acts encourage people to make Du`a' for you and your parents.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9189

Q: i have a disobedient eighteen-year-old son who performs all actions that displease me, bearing in mind that his mother is divorced. He never obeys Allah. He is in constant disobedience. I tried hard to straighten him out. I gave him a lot of things, but it was all in vain. He has even been imprisoned several times for escaping from the army. Is it permissible for me to disown him before the Shari`ah Court? Guide me, may Allah reward you in the worldly life and the Hereafter!

A: It is not permissible for you to disown your son, because he is legally established as your own son. You should continue giving him advice and asking Allah to guide him.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 284)

The first question of Fatwa no. 7843

Q 1: I have a young daughter, whom I gave in marriage. After a while, there was a disagreement between her and her husband and she was declared to be Nashiz (a recalcitrant spouse) for a year. Due to the dispute between them and the husband's bad conduct, I swore by Allah (the Most Exalted) that if they got back together I would not greet the husband again and I would not enter their house. Later on, they reconciled and returned to each other. The husband came and greeted me forcibly, and, although I was not willing to do this, I do not want to sever my relationship with my daughter and I want to be able to visit her in her home and greet her husband. Please give me your Fatwa on this matter. is it permissible for me to go to her house and greet her husband despite the oath i took not to do? Will i not be sinful if i do? What should I do? Please advise me, may Allah grant you the best reward!

A: You should visit your daughter and greet her husband to maintain the ties of kinship and avoid troubling your family relations. You should also perform a Kaffarah (expiation) for breaking your oath, which is to feed ten Miskin (needy) people or clothe them or free a believing slave. If you cannot do any of these things, you should perform Sawm (Fasting) for three days. The amount of food that you should give is five Sa`s (approximately fifteen kilograms) of wheat, rice, or dates to ten Miskin, receiving half a Sa` each.

(Part No. 25; Page No. 285)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10629

Q: i have a grown-up son who, after getting married, disappeared. I searched for him everywhere in the Kingdom, but did not find him. He has been missing for two years now and I do not know whether he is alive or dead. He never asked about me nor sent a letter to me during this period. Am I to blame if I give up searching for him? Guide me, may Allah guide you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy and Blessings be upon you!)

A: You are not to blame if you give up looking for him. As for the wife, she can bring the case to court.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10362

Q: is it too strict to teach my young children the Islamic principles and force the girls to wear Islamic clothes?

(Part No. 25; Page No. 286)

If my conduct is right, what is the evidence on it from the Qur'an and Sunnah?

A: Imposing on girls to wear loose-fitting and conservative clothes and getting them accustomed to this is not considered intolerance; rather, you are very right to bring them up based on the Islamic teachings.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13594

Q: What is the ruling if someone infuriates his father to the extent that the father says "You are a Kafir (disbeliever)"? Will the word Kafir revert to the father?

A: It is not permissible for a father when enraged by his son to call him a Kafir; he has to repent and seek forgiveness. It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with them) that Allah's Messenger (peace be upon him) said, (If a man says to his brother (in Islam), 'O you Kafir (disbeliever)!' one of them will deserve the title. Either the person addressed is so or, if not, it (the title of Kafir) will revert to him (the speaker).)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18100

Q 2: My friend's father maltreats his children. Although he observes Salah (Prayer) and has performed Hajj (pilgrimage), he uses obscene language and insults his children badly and calls them names. His children are psychologically affected to the extent that they do not want to look at him or talk to him. He insults them before his friends although they are well-mannered. What is the ruling on this father? What is the solution for his innocent children?

A: having good manners is part of Iman (faith) and good treatment is part of Islam; and every Muslim is required by Shari`ah (Islamic law) to observe these etiquettes. Allah (Glorified be He) dislikes insolence and bad manners and traits. Accordingly, the father should refrain from insulting his children and calling them names, because this involves sin and transgression and may turn the children into ill-mannered ones. You should advise him and his children should avoid provoking him or arguing with him, but at the same time they should be well behaved with him and ask Allah to guide him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21596 Q: I am an old man who has twins studying in the third grade. I would like for them to be good and go with me to the Masjid (mosque) to perform Salah (prayer) but sometimes they refuse and I supplicate to Allah for them. what is the best way that should be followed to make them good? I informed the school administration about this subject. May Allah save and guard you!

A: We advise you to continue advising your children and not to despair. Use the useful ways for their education and direction; following the reward and punishment approach. Inculcate the love of Allah and His Messenger in their hearts. Keep them away from bad companions. Exhort them to accompany good people. Warn them against the corrupting mass media. Supplicate to Allah frequently to guide them; you supplication to them is a reason for which Allah praises His righteous servants. He (Glorified and Exalted be He) says, ﴾And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqûn(the pious. See V.2:2)."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 13665

Q 1: A man has a deformed and mentally retarded child who causes trouble all the time. The child now is at puberty and has a strong sexual desire. Whenever he sees anyone visiting them, he displays his private parts and thick pubic hair. There is a high risk due to his presence with his younger sisters and mother. He often tries to uncover his mother while she is sleeping. He may rape his sisters. His father had to fasten him with a steel chain that allows him to move to and from the bathroom. Although being fastened, he threatens any woman passing before him. It is worth mentioning that the father tried to treat him since his birth and tried all means of treatment but they were useless. The care centers for the mentally retarded rejected him. Is it permissible for the father to have the child castrated? Please answer us. May Allah reward you with the best!

A: The father of the said child should refer to the hospital to administer a medication that weakens or removes the desire.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10447

Q 1: I often experience fits of anger and usually vent it by beating my children and yelling at them; will I be punished by Allah for this?

A: You should train yourself to be patient, resort to prayers and remembrance of Allah (Glorified and Exalted be He) in times of anger and hardships, and you should not beat your children except when there is a need to discipline them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 14755

Q 2: What is the successful method for parents to follow in raising their children?

A: the successful method to raise children is achieved by applying a balanced approach which is free from extremes. Children should not be treated in a cruel and violent way; they should not be neglected and not cared for. Rather, a parent should raise, teach and direct his children towards good morals and ethics, and keep them away from bad morals.

(Part No. 25; Page No. 291)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 5953

Q: Who are considered to be someone's kin? what is the ruling on severing the ties of kinship?

A: A kin is anyone related to you by blood ties such as parents, grandparents and their parents, children, grandchildren and their children, brothers and sisters and their children, and aunts and uncles and their children. Severing the ties with any of them without an Islamically lawful reason is one of the major sins. Allah (Exalted be He) says, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ It is confirmed in an authentic Hadith that the Prophet (peace be upon him) said, ﴾The person who severs the bond of kinship will not enter Paradise.﴿ (Related by Muslim in his "Sahih" book of authentic Hadith.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10943

Q 1: My maternal grandmother was angry with my mother and she cut all ties with her to the extent of not saying or answering the salutation. She severed all her ties with my family members and I but allowed me to visit her. Yet my father took an oath that I would not visit her due to her harsh treatment to us. Furthermore, my grandmother has cut her ties with her husband for a long time now and each of them lives in a separate place. What should I do?

A: maintaining the ties of kinship is obligatory and severing them is forbidden. Allah (Exalted be He) says, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ You have to visit your grandmother and your father must offer a Kaffarah (expiation) for the oath that he took. The Kaffarah is to feed or clothe ten poor people or manumit a believing slave; if this is not available, he will have to fast for three days. It is not permissible to repay abandonment with abandonment. It is related by Al-Bukhari and others on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) who narrated that he heard the Messenger of Allah (peace be upon him) saying, ﴾Al-Wasil (who maintains the ties of kinship) is not someone who repays the good done to them; this is someone who keeps good relations with those who severed the ties of kinship with them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 7044

Q 10: Is maintaining the ties of kinship obligatory on both men and women?

A: Men and women have the same ruling regarding maintaining the ties of kinship, each in the way most suitable for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6461

Q 2: is it obligatory on a woman to maintain the ties of kinship and is she commanded just like men to maintain these ties? A man once asked the Messenger of Allah (peace be upon him) about maintaining the ties of kinship with those who severed the ties with him and he (peace be upon him) said, (Maintain relations with anyone who has severed relations with you and give to anyone who has deprived you.) **Bear in mind that most of my relatives, especially from my father's side hate that I contact the girls of the family and advise them regarding their religion, since they disapprove of my behavior.**

(Part No. 25; Page No. 294)

I stay in my house, wear Niqab (face veil) and Jilbab (loose outer garment with no front opening) and do not sit or mix with men. My relatives fear for their girls from me, although most of them do not even pray.

A: maintaining the ties of kinship is obligatory on both men and women, based on the general evidence in this regard. This can be done by visiting them, treating them kindly and helping them. You have to continue inviting your relatives to what is good in a fair manner and provide evidence to support your words. As for wearing the Niqab and abstaining from intermixing with marriageable men, this is your duty as a Muslim woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8540

Q 4: What do "maintaining the ties of kinship" and "being undutiful to parents" really mean? What is a parent's right on their children and vice versa?

A: Maintaining the ties of kinship entails treating relatives kindly by visiting them and helping them in any way. as for being undutiful to parents, it means disobeying them, harming them, treating them unkindly and similar acts that are considered severing ties with them.

A parent's right on their children is obedience in anything other than whatever involves disobedience to Allah and kind treatment whether by words or actions. On the other hand, a child's right on their parent is to choose them a good name, provide and care for them, offer them moral support and guidance to the best manners and teach them life and religious affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3631

Q 2: Many of our Muslim brothers do not seek to maintain their ties of kinship, whether they are on good or bad terms. Does a Muslim who is preoccupied with worldly affairs and neglects to maintain their ties of kinship take the same ruling as one who deliberately severs the ties of kinship?

A: severing the ties of kinship is prohibited, and it is also considered one of the major sins. A Muslim must keep good relations with their kith and kin as much as they can, even if by visiting them, smiling at them, saying good words to them or by exchanging letters. This is obligatory whether they are on good terms or not, and the better person is the one who initiates the contact. Disputes and worldly affairs should not keep a person from maintaining their ties of kinship. Moreover, someone who intentionally severs ties of kinship is not equal in sin to someone who is negligent due to their worldly preoccupations.

(Part No. 25; Page No. 296)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11254

Q: I have a relative who lives in the Kingdom of Saudi Arabia and I live in Yemen. She has been away from her family for fifteen years, and she asked me to visit her, but I did not. This visit requires a passport and I cannot afford to get one, as passports in Yemen cost a lot. Am I considered sinful or not? Please advise, may Allah guide you.

A: maintaining the ties of kinship is obligatory upon a Mukallaf (person meeting the conditions to be held legally accountable for their actions), as it entails much goodness, such as joining the hearts in love and cooperation, and restraining enmity and hatred. However, this should be done according to a person's abilities. If you cannot do it, there will be no blame on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 4805

Q 2: who are the people with whom a person should

(Part No. 25; Page No. 297)

maintain the ties of kinship? Are they limited to the father, mother, brothers, sisters, and children or are there more people?

A: A person should maintain the ties of kinship with the people specified in the question and with other relatives as well, such as grandparents, nieces, nephews, paternal and maternal aunts and uncles and their children, and the remaining relatives. However, the degree of maintaining the ties of kinship differs, for the people who are closely related to you are the most deserving of your kindness and dutifulness. This is because the Prophet (peace be upon him) said when a person asked him, saying, "O Messenger of Allah! (To whom should I show kindness?" He replied, "Your mother." He said, "Then who is the next one?" He said, "Your mother." He again said, "Who is the next one?" He said, "Your mother." He said, "Then who is the next one?" He said, "Your father and then your relatives, the nearest in kinship.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7480

Q: How can we keep kinship ties in the Muslim families? Could you kindly advise? May Allah reward you!

A: Allah commands Muslims to strengthen their family ties. he commands us to maintain the ties of kinship and treat them kindly. He (Glorified be He) says,

(Part No. 25; Page No. 298)

﴾and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.﴿ and: ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴿ and: ﴾Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them﴿ and: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ In addition to many other examples of the Qur'anic Ayahs. It was authentically reported from the Prophet (peace be upon him) that he said, ﴾The severer (of kinship-ties) shall not enter Paradise.﴿ (Related by Al-Bukhari and Muslim.)

He (peace be upon him) also said, ﴾Anyone who is pleased to be granted more wealth and his lease of life be prolonged should keep good relations with his kith and kin.﴿ (Related by Al-Bukhari.) He (the Prophet) also said, ﴾Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive...﴿ (Related by Al-Bukhari and Muslim.) There are also many Hadith that encourage us to keep the ties of kinship, maintain the ethics of Islam and observe high moral standards and good companionship. Thereupon, the ties between Muslim families will be strong and all Muslims will be united.

(Part No. 25; Page No. 299)

However, this can not be achieved by dissolution and by breaching the proprieties of Islam and high moral standards.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 13976

Q 1: is it permissible for me not to visit my parents for more than a year due to my financial situation?

A: Allah (Glorified and Exalted be He) has ordered us to maintain the ties of kinship and prohibited severing them in His statement, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ Allah (Exalted be He) also states, ﴾Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help)﴿ Allah (Exalted be He) also states, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ Maintaining the ties of kinship can be done by visiting them, greeting them, giving financial help to those who need it and inquiring about them. However, if a person cannot visit

(Part No. 25; Page No. 300)

their families due to their financial inability and the long distance between them, there will be no blame on them. It is enough to write to them or find any other ways to stay in touch.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 16097

Q 4: What is the ruling on someone who severs the ties of kinship, or commits perjury? Please, provide the relevant legal evidence.

A: Severing ties of kinship and perjury are major sins. Allah (Exalted be He) says, (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).)

The evidence on the gravity of cutting kinship ties is Allah's saying, (Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?) (Such are they whom Allâh has cursed) The Prophet (peace be upon him) said, (Shall I inform you of the most grievous major sins?" He repeated it three times. He then said, "Associating anything with Allah; ingratitude to parents; false testimony or false utterance." The Messenger of Allah was reclining, and then he sat up and repeated it so many times that we said, "If only he stops that.") Related by Ahmad, Al-Bukhari,

and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10815

Q: Every year, I take my wife and children to visit my aunt who is also my mother-in-law. However, my cousin suffers from tuberculosis. I offered to accompany him to the Tuberculosis Hospital in Al-Ta'if to be treated there until he recovers, but he refused. I tried hard to convince him, but it was of no use. He lives with my aunt in Tihamah `Asir in the mountains where he works as a shepherd. This year, I did not visit them, as I feared that my children could catch the disease. Please advise whether I am sinful. May Allah reward you and grant you long life.

A: If the situation is as you mentioned, there will be no blame on you for not visiting them due to that reason, as the Prophet (peace be upon him) stated, (a sick person should not visit a healthy person.) Narrated by Al-Bukhari and Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 302)

The first question of Fatwa no. 18568

Q 1: Allah (Glorified and Exalted be He) and His Messenger enjoined on people to maintain the ties of kinship. I have a disability and deafness -All Praise is due to Allah- that prevents me from maintaining the ties of kinship because I do not hear what they are saying. Will I be punished for cutting the ties of kinship?

A: If the reality is as you have mentioned; that you are disabled and deaf and this prevents you from visiting your relatives, we hope that there will be no sin on you. We recommend you to explain this to your relatives in order for them to think good of you and not to cut their ties with you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1391

Q: a man's brother fixes cassettes and radios. When he comes to Riyadh, he refuses to stay with him or eat with him because of the type of work he does. and he stays with another relative instead. The brother is angry, and he asks about the ruling on this.

A: It is known that maintaining the ties of kinship is something ordered by Allah. The fact that the questioner's

(Part No. 25; Page No. 303)

brother's work involves fixing cassettes and radios is not an excuse not to visit him and stay with another person, while he has more right than any other person to stay with his brother. Cassettes and radios are no absolute evil, nor are they absolute goodness. They are just tools that can be used in evil, goodness or both. It depends on the person who uses them. You should not leave a definite interest, which is maintaining ties of kinship, for a probable harm, which is using cassette players and radios in prohibited things. The Shari`ah (Islamic law) aims at achieving interests and avoiding harms, and committing the less evil action to avoid the greater evil. The questioner should maintain the ties of kinship with his brother and not prefer another over him for the mentioned reason. He should also advise him to quit this job that is likely to lead to evil. If a person leaves something for the sake of Allah, He compensates them with something better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 304)

Fatwa no. 4508

Q: In the present time, I have four orphans whom I raise and support. I bring them up well and treat them as my own children but sometimes they leave their lessons and go to play with my children in the street. When I return home and find them outside, I threaten not to let them play in the street. Sometimes, I beat them all in order to maintain their health and make their education good. I do not seek anything but good from Allah (may He be Praised and Exalted). Could you kindly advise? May Allah reward you! Is there any sin on me?

I have two brothers who are old and there is no one to support them except Allah then me. They do not have any job to earn their living. They live in Buraidah with their cousins. I live in Haql in the northern region and my job keeps me away from them. I went to bring them with me but they refused on account of the distance of my residence.

Now, I am divided between them and my job, which is the source of my income. My salary will not suffice if I divide it between them and me on a monthly basis. Sometimes I am late sending them money; is there any sin on me?

(Part No. 25; Page No. 305)

Could you kindly advise? May Allah reward you!

A: Firstly, there is no harm in beating the orphans whom you raise if you are treating them like your children and do not burden them with what they can not stand. We ask Allah to reward you for your support and kindness to them.

Secondly, there is no harm to stay where you work in the northern region away from your brothers because there are others who take care of them; your cousins, but you should not leave them to take the whole responsibility. You have to provide them with what they need of worldly things as much as you can. Allah (Glorified and Exalted be He) says, (So keep your duty to Allâh and fear Him as much as you can) You should also visit them in the suitable times.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6706

Q 3: Is it permissible for a brother to interfere in his married sister's life when he knows that her husband is the cause of her weak faith?

(Part No. 25; Page No. 306)

A: If the reality is as you have mentioned, it will be permissible to advise and remind them wisely and kindly of things that reform and enhance their religion and affairs, and rid them of doubt and suspicion. Allah (Exalted be He) says, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6656

Q: I am a twenty-three-year-old married man and I have a son and a daughter. I share a house with my older brother, who is also married. However, he does not offer Salah (Prayer), he curses and swears, and amuses and entertains himself by watching the television, video, and other means of entertainment. His wife and mine are sisters and our family consists of our father, mother, an older brother and the two of us. The others live in the South and we both live in Riyadh. May Allah reward you! What am I supposed to do about my brother who does not offer Salah? I am upset with this situation,

and I have advised him, read books to him, and bought religious books and tapes and put them in the house so he can read or listen to them and be guided, but in vain.

Please tell me what to do, bearing in mind that I cannot move out to another place in Riyadh and live alone when he is here in this house, because my father will be angry with me. So what can I do? Help me, may Allah help you and reward you the best!

A: It is better to advise him again and seek the assistance of your relatives and neighbors, maybe Allah will guide him. if he insists on not offering Salah, seek Allah's Aid and go to live by yourself, in obedience to Allah. Do not fear your father's anger, as there is no obedience to a creature in an act of disobedience to the Creator.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7010

Q: My older brother has broken ties with me for nine years without any reason, though he lives in the same neighborhood where I live. I used to pay him visits when he stopped visiting me and asked him if I did him any wrong that led him to do so. However, he did not answer me. I met him several times when I used to initiate talking to him but he would not answer me or even reciprocate my words. I even talked to our older brothers to ask him about the reason for his breaking ties with me while I am his only sister, but he did not answer them.

(Part No. 25; Page No. 308)

When our relatives ask him about me, he tells them that he has no sister. I now feel embarrassed and in an awkward situation because of this unjustified severing of kinship on the part of my brother. I fear the wrath and punishment of Allah against the severer of the ties of kinship, for the Prophet (peace be upon him) said, ﴾A person who severs ties of kinship will not enter Paradise.﴿ **Now, does this Hadith apply to me or to my brother? What is the legal opinion concerning what my brother does?**

A: If the matter is as you have mentioned, then you do not come under the ruling of the said Hadith. We hope that Allah will guide your brother to uphold the ties of his kinship and reward you for your painstaking efforts to maintain your relationship with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 10825

Q 4: If my brother is dishonest in his dealings with me, will it be permissible for me to abandon him?

A: You should advise him regarding the obligation of observing Amanah (honesty, trust, and obedience) and the prohibition of dishonesty. If he accepts your advice, praise be to Allah; otherwise, you should stay away from dealing with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17844

Q 3: I have not talked to my elder sister for three months to avoid her evil because she does not offer Salah (prayer) except when the Muslim sisters who offer Salah in the Masjid (mosque) come to visit her. When that happens and the time of congregational Salah comes, I find her performing Wudu' (ablution) and standing in the line. I get confused and keep silent out of shyness from the Muslim sisters. When I advise her, she does not pay attention to my words and I find half of what she says is lies. What keeps me from talking to her is backbiting and tale telling. I struggle everywhere to resist her tale-bearing by keeping good relations between acquaintances on the one hand and between my relatives on the other, like my sisters, my mother and her daughters-in-law, and so on. I have tried every possible way in this endeavor. Is it permissible for me to stay away from her?

A: You should advise your sister and command her to offer Salah. If you find an interest in leaving her so that she might be ashamed and repent to Allah, you will be allowed to leave her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7036

Q: I have a paternal half-sister whose full brother

(Part No. 25; Page No. 310)

joined her in marriage to her cousin - after the death of her father - without asking the opinion of her paternal half-brothers. Also, her husband was prevented from asking our opinion on the marriage and was even prevented from visiting us after marrying her. He also prevented her from visiting us. She has been his wife for thirteen years and they have four children. In spite of what he did, I went from Madinah to Tabuk to visit her seven years ago and paid her other visits as well, although her husband prevented her from seeing me and my other full brothers. When I discussed this matter more than once with her husband and her full brothers, I understood that all of them agreed to deal with me like this. I finally felt despair and believed that they would not follow the truth and would insist on falsehood. As a result, I refrained from visiting her. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

It is worth mentioning that when the marriage was concluded, our half-sister agreed with her full brothers not to visit her paternal half-brothers. Her husband and her full brothers cooperated in sin and transgression to sever ties of kinship with us, that is, with her paternal half-brothers. We have not seen her for four years now.

I would like to know the Shar`y (Islamically lawful) ruling on this matter? Does Shari`ah (Islamic law) obligate the husband to let his wife visit us or not? Are we sinful for severing the ties of kinship with her during this period, although such severance was caused by her husband and full brothers?

(Part No. 25; Page No. 311)

A: If the reality is as you have mentioned, I say that those who maintain the ties of kinship will be rewarded and those who sever such ties without a valid reason will be the sinful party. Both parties should communicate and cooperate with each other in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in order to maintain the ties of kinship and fulfill the rights of Islam and relatives. Allah (Exalted be He) says, ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴿ He also says, ﴾And give to the kinsman his due﴿ Both Ayahs (Qur'anic verses) are from Surah Al-Isra'. Also, there are texts of Hadith, which encourage Muslims to maintain the ties of kinship and warn against severing them. In fact, Muslims should maintain the ties of kinship with those who severs them. The Prophet (peace be upon him) said, ﴾The one who joins the ties of kinship is not the one who repays good with good, but he is the one who, when his ties of kinship are severed, joins them back.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7126

Q: Many Ayahs (Qur'anic verses) and Prophetic Hadith encourage keeping the ties of kinship. However, my siblings and I have cut off one of our sisters for the following reasons:

(Part No. 25; Page No. 312)

She married a man, Allah knows whether he is good or not. All her siblings refused their marriage but our mother agreed and she married them against our wish. This stirred up animosity and hatred between the husband and her siblings. We have a brother who is a virtuous, pious, and Multazim (practicing Muslim) person, although none can verify this but Allah, who threw our brother-in-law out of our house as the latter used to visit us daily and stay until after midnight. Our brother-in-law went with our sister who was dressed immodestly to the police. They accused my brother of throwing them out of the house and other false accusations. After this problem, our brother in-law did not enter our house and our sister did not visit us for months, as she felt ashamed of what they did. A month later, our brother was arrested and detained for 8 months without a reason. This happened two years ago, our brother then was released and traveled abroad. Our sister visits us but I cannot look at her face or pay attention to her due to her negative attitudes when she was engaged.

(Part No. 25; Page No. 313)

I am thinking of keeping our ties of kinship but I change my mind and remember Allah's saying, "You (O Muhammad peace be upon him) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad peace be upon him)"

Does the above Ayah apply to my sister? My brother sent me a letter saying that I should not talk to my sister, as her marriage is considered Zina (adultery). He may be referring to the fact that the brothers did not approve of it and that she got married after the death of her father. The husband also divorced her before consummating the marriage and then returned to her in less than a month in the presence of the Ma'dhun (marriage registrant), one witness, and our mother; is this permissible? Beseeching Allah for sincerity, I ask if it is permissible for me to keep good relationships with my sister to please Allah although she dresses immodestly and displeases Allah?

I am sorry, I fear lest I should not be able to reveal the matter properly. Our parents are the reason behind our shattered family, Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). I am so upset from my mother as she stirs up problems and married our sister to this man against our will. My mother cuts off her relations with her children, neighbors, and her beloved ones for the sake of this marriage. Your Eminence, I am sorry for my long letter but

(Part No. 25; Page No. 314)

is it permissible for me to keep the ties of kinship with my sister despite what I have told you?

A: You have to reform your affairs and do your best in advising your mother, sister, and her husband. you should recommend one another to stick to truth and show patience, out of pleasing Allah and keeping the ties of kinship. Allah (may Allah be Exalted) says, (So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.) , (There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.) , (By Al-'Asr (the time).) (Verily, man is in loss,) (Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).) , (Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk) , (And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.) and (So give to the kindred his due) In addition to many other Ayahs conveying the same advice. It is authentically reported that the Prophet (peace be upon him) said, ("The Religion (of Islam) is (based on) sincerity." We (the Companions) asked, "For whom?"

He replied, "For Allah, His Book, His Messenger, and for the leaders and ordinary Muslims.")

Beware of severing ties of kinship, for the Prophet (peace be upon him) warned against this when he said, (The word Al-Rahim (womb) derives its name from Al-Rahman (i.e., one of the names of Allah) and Allah said: 'I will keep good relation with the one who will keep good relation with you, (womb i.e. kith and kin) and sever the relation with him who will sever the relation with you.) (Related by Al-Bukhari.) He (peace be upon him) also said, (Al-Rahim (the ties of kinship) takes hold of the Throne and says: May Allah maintain those who will maintain me! May Allah sever those who will sever me.) (Related by Muslim.) If they respond positively, thanks to Allah for guidance and the reunion; otherwise, you have to treat them kindly and continue advising them due to the Ayahs that have been quoted earlier.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 316)

Fatwa no. 7206

Q: In the wake of a dispute with my brother because of children's problems, when he rudely abused me, I took an oath, in a state of a severe anger, that I would cut the ties of his relationship and that even if he dies while I am alive, I will not attend his funeral. I also made my wife, children, and all my property unlawful for me if I talk him. Now, I regret what I did with my brother, as it goes against the Islamic teachings that oblige us to maintain the ties of kinship. I hope you will help me in this concern.

A: Firstly, cutting the ties of kinship is one of the major sins, as the Prophet (peace be upon him) said, ﴾A breaker of kinship ties will not enter Paradise.﴿ (Related by Muslim.) He also said, ﴾Al-Rahim (the ties of kinship) takes hold of the Throne and says: May Allah maintain those who will maintain me! May Allah sever those who will sever me.﴿ (Related by Muslim) taking an oath to sever the ties of kinship is an objectionable statement. Furthermore, prohibiting that which Allah permitted, including wives and lawful property is Haram (prohibited) and transgression against Allah. You should ask Allah's forgiveness and perform Tawbah from severing the kinship ties, taking an oath to do so, and prohibiting that which Allah permitted. You should regret your past sins, keep your kinship ties, and repel the evil of your brother with good treatment. It may be that Allah will accept your Tawbah and forgive you.

Secondly, if you maintain kinship ties with your brother again, you will have to offer a Kaffarah (expiation) for an unfulfilled oath.

(Part No. 25; Page No. 317)

You have to feed or clothe ten needy people or manumit a believing slave. If you can not afford to do so, you will have to fast for three days.

Thirdly, if you intended by making your wife unlawful to you that you assert and prevent yourself from maintaining kinship ties with your brother and that you did not mean divorce or making her unlawful, you will have to offer a second Kaffarah when you restore your relationship with him. The Kaffarah of the unfulfilled oath is mentioned above. With regard to your property, it is not prohibited by your said statement.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 7178

Q 2: My elder brother hates me so much; is it permissible for me to stay away from him or not?

A: You should repay his bad deeds with good ones. May Allah change his hatred into love. He (Exalted be He) says, ﴾The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.﴿ It has been authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that a man said to the Prophet (peace be upon him): ﴾"I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well,

(Part No. 25; Page No. 318)

but they treat me ill. I am nice to them but they are harsh towards me." Upon this he (the Prophet) said, "If it is as you say, then you in fact throw hot ashes (upon their faces) and there will always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).﴿ (Related by Muslim). It is also authentically reported that the Prophet (peace be upon him) said, ﴾The person who joins kinship ties is not one who repays good with good, but he is the one who, when his kinship ties are severed, recovers them back.﴿ (Related by Al-Bukhari). It is also authentically reported that the Prophet (peace be upon him) said, ﴾ someone who severs the ties of kinship will not enter Jannah (Paradise). ﴿ (Related by Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 8130

Q 8: In the past, my brother used to accuse me of hypocrisy, insult me, mock me and he never respected me. Once he broke my tooth, so I invoked Allah against him. Is this permissible? Could you kindly advise?

A: We advise you to have patience, forgive your brother and supplicate to Allah to grant him guidance and success instead of invoking against him in order to maintain the ties of kinship.

(Part No. 25; Page No. 319)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 8859

Q 8: My father bought a car for me and my brothers. I used to drive to the hospital, where I was being treated for a severe illness. My brothers wrote to my father informing him that I ride the car too often, so I became angry and abused them in front of my father. They stopped driving the car except rarely, although I do not prevent them from doing so. Am I considered sinful? Please advise.

A: You have done wrong by abusing your brothers in front of your father. You should praise them in front of him, and try to be kind to them as much as possible. You have also to seek their forgiveness as much as possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fifth question of Fatwa no. 10825

Q 5: What is the ruling on a person who maintains the ties of kinship with a brother who severs it?

A: This brother will be rewarded for maintaining the ties of kinship with his brother who commits a sin by severing it.

(Part No. 25; Page No. 320)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 19756

Q 4: Is it permissible for me to live with my brothers who do not offer Salah (Prayer), smoke tobacco, listen to songs and watch obscene movies and serials. If I advise them or talk to them about the religious matters, such as the obligation of performing Salah and other kinds of worship, they laugh at me and mock my friends calling them the most heinous names. Futile were my father's efforts and mine to bring them to their senses as if (upon whose hearts Allâh has set a seal.) **There is no hope whatsoever in advising them. What should I do with them? What advice do you give me to abide by in this regard? May Allah keep you safe. Only Allah is the One Who provides success and He is the One Who guides to the right path. I entrust you to the care of Allah, for those who are under His care will never be lost.**

A: It is impermissible for you to live with such brothers of yours who openly commit sins, but you should try hard to advise them so that Allah may make you a cause for their guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11235

Q: I have two sisters-in-law, one of whom we have been boycotting for three years because of her hatred of us and her backbiting us in front of her husband (my brother). She is my cousin and lives in another city where we visit her only on occasions. However, after we severed ties with her, we never met each other, to the extent that when we visit the city where she and my brother live we do not visit them; rather we meet our brother at our third brother's house. Further complicating the situation is the fact that she has no respect for our parents, and my brother agrees with everything she says. We have forgiven her many times hoping to start anew with her, but her negative behavior continues.

Are we considered sinners for severing ties with her and ignoring her? Please advise. We are so confused about this issue, and we do not want to sever ties with her based on our own wishes; it is her behavior that creates problems for us. She also caused an argument between my mother and my other brother's wife and when confronted about it, she denied it; although my brother's wife verified it in front of her. We severed ties with the other one

a year and a half ago because of a trivial problem with my father, and he died while still angry with her. Since this problem occurred, she severed ties with all of us, although she lived with us in the same house. A while later, she began starting fights again and abused me, my brothers, my sisters, my father and my mother. When we returned her abuse, she insulted our honor and called us bastards. We did not respond, and we never talked to her after she said this awful word. Allah knows she is a liar. It is a pity that she is our relative. She also abuses us in front of my brother, until he has begun hating us. Now she is trying to reconcile with us, so that she can mess things up again. Her husband, my brother, is married to another woman at the same time, and our relationship with his second wife is great. She severed ties with his first wife in an attempt to keep her away from us. Now she is trying to reconcile with us so that she can ruin this relationship.

Are we considered sinful if we do not forgive her, given that we have reconciled many times and then had bigger fights, especially after what she did?

A: Maintaining ties of kinship is Wajib (obligatory), and severing them is prohibited. You should reconcile and forgive past actions. However, if it is more likely that your sister-in-law is going to cause you harm, there is no objection to severing ties with her

to avoid harm and achieve the greater good.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11288

Q: More than six years passed since my elder brother has quarreled with his younger one. During this period he never talked to him and all this is attributed to some worldly reasons. The most important of these reasons is that the younger brother wanted to construct a fully equipped room beside the house and the small ranch that my father - may Allah be merciful to him - had left for us. My elder brother wanted to demolish the mentioned house and establish a new building that is constituted of six apartments according to the number of the family members. However, the younger brother objected to this on the plea that if the house is demolished, my mother and little brothers, including me, will not have a place to live in. Accordingly a conflict arose, and it was increased by the old dispute existing between my elder brother and the whole family since our father's death (may Allah be merciful to him).

To sum up: Every one of us goes to our mother and tells her that he wants the best for all, and that the other party only wants their own interest. After we grew up, there were some attempts to reconciliation

(Part No. 25; Page No. 324)

but to no avail; for every one expects the other to apologize. What is really bad is that this dispute had expanded to include the families of both parties. The children of both families do not see each other; my elder brother's children do not talk to their uncle on the plea of the dispute existing between him and their father.

Finally your Eminence, I would like to know what the solution to this problem is. What is the advice that I can offer to both of them to help them reconcile? I hope that on reading your advice their feelings might be touched, their hearts might be softened and they might be guided by Allah.

A: Your elder and younger brothers should fear Allah and abide by His Prescriptions regarding maintaining the ties of Kinship. The better is one who talks to the other first and forgives him, for Allah (Exalted be He) says, ﴾Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?﴿ ﴾Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.﴿ He (Exalted be He) also says, ﴾and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴿ It is also mentioned in the Hadith narrated by Abu Bakrah (may Allah be pleased with him) who said that the Messenger of Allah (peace be upon him) said, ﴾There is no sin that is worthier to have Allah's Punishment (may He be Exalted) to its perpetrator in advance in this world along with what He stores up for them in the Hereafter than oppression

(Part No. 25; Page No. 325)

and severing ties of relationship.﴿ Related by Ahmad, Abu Dawud and Al-Tirmidhy who classified it as Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13534

Q : I am a young man, adhering to Islam, Praise be to Allah. I just got married and live at home with my family. I have a number of married brothers, but their wives do not observe the Islamic dress code, to the extent that one of them hit his wife when she wore Hijab (veil) until she took it off. My mother abuses my wife and does not share food with her. My family deals with Riba (usury) in most of its transactions, and my wife has advised them several times to no avail. Instead, they persist in committing sins, which incur Allah's wrath, such as abandoning prayers and cursing Islam. Based on this, am I entitled to live in a separate house and have an independent life away from them, if I continue to be as helpful as I can?

(Part No. 25; Page No. 326)

I ask Allah to make me of those who does this, what is your opinion? Please reply to us via mail, may Allah reward you well and bless you!

A: If the matter is as mentioned, it will be permissible for you to settle in an independent house to avoid Fitnah (sedition). You should also support your family by giving them money, visiting them, and protecting them from any evil verbal or physical.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 15931

Q 1: Is it permissible for a person to desert their Muslim brothers for the purpose of da`wah (call to Islam)? What is your reply to this?

A: It is not permissible for a Muslim to desert their Muslim brothers beyond three days if it is due to a worldly reason, for the Prophet (peace be upon him) stated, ﴿ a Muslim is not permitted to desert their (Muslim) brother above three days. ﴾ However, if this is done for the sake of religion, when a person commits an act of disobedience or Bid`ah (Innovation in religion) and does not respond to advice, it will be permissible to desert them hoping this will deter them and enable them to repent. On the other hand, if deterrence is not attained, rather it is feared that it might result in increasing their evil, then desertion should not be applied; instead, a person should continue advising them, perhaps

(Part No. 25; Page No. 327)

Allah will guide them. In this case, the benefit gained from desertion should be compared to the evil resulting from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 17790

Q 4: We are brothers whose father passed away. My mother raised us and provided us with a good education - Praise is due to Allah. One of my younger brothers was studying outside the city of Riyadh. Four years ago, he married a divorced woman who had four children from her ex-husband. He married without our knowledge. When we heard of the news from an unknown person through his wife, we asked him for an explanation but he denied the whole matter. After she became pregnant, she told us of the news of his marriage. We blamed him for not consulting anyone in the family. He did not tell our mother that he intended to marry and that caused her great pain which she is still suffering from until now.

Later on, he brought his wife and introduced her to the family who unwillingly dealt with them in a nice way except me as I could not stand this wound or this trial. Now, he is a father of three children. I see (this is my point of view) the rejoicing sights in his wife's eyes that she married him without our knowledge.

(Part No. 25; Page No. 328)

My question is: Since I hate to cut the ties of kinship; is there a sin on me if I cut the ties with my brother by not entering his house in order not to meet his wife? Or should I force myself and meet her despite my hatred to meet her? It is worth mentioning that my mother forgave him after she wept bitterly and painfully. He still prefers his wife to his mother and does not visit her for weeks.

A: As for the marriage of your brother without telling you, there is no harm in this and it does not affect his marriage but he breached the custom and good-manners. Denying that he is married is a lie and it is known that lying is prohibited and there is a severe punishment in this regard. However, all this does not permit you to disconnect your brother or cut the ties of kinship with him; you should establish the ties between you and him. Forgive the actions that have been done as an offence to you; this will be better for you and for him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18336

Q: I have a brother who is disobedient to our parents. My father died while being angry with him, although he is his eldest son. He also disobeys Allah and he is a mean person. He envies me and my elder brother, and treats me badly as I am the youngest and we all live in the same house.

He married a relative of my mother, and both of them became more envious to all the members of the household after my father's death. This woman fought with my mother on the day of `Eid-ul-Adha (the Festival of the Sacrifice) over a trivial matter that could have been easily avoided. She abused her in front of us and in front of her husband who supported her. She also abused all of us and left the house with the intention of filing a complaint against me and my brother on this blessed day.

When she fights with her husband, she abuses all the members of the family, especially my mother. This hurts me so much, as I am afraid that my mother might be harmed by this evil woman, especially that she (my mother) is a believing woman. She offers Salah (Prayer) and performs all the rites of Islam. I hate my wicked brother and his mean wife, so I do not speak to them at all, especially this woman who wants to destroy our house with her lies. She is smart and intelligent, but only in creating conflict between the people. I would like to know whether not talking to them is considered severing ties of kinship, given that I talk to my brother, but only when he asks me a question.

As for his wife, I neither talk to her nor look at her or

her children, given that we live in the same house. When I talk to my brother in an intimate way, he creates problems and we fight. When I try to avoid him, no problems take place, because he, his wife and his children are the ones who make the problems.

A: If the situation is as you mentioned, you have to be patient with your brother and his wife, advise them, and remind them of Allah (Exalted be He) so that He may guide them.

If your brother commits major sins and insists on them and does not listen to advice, you can sever ties with him due to his Fisq (flagrant violation of Islamic law) and to keep away from his harm. However, it is also permissible for you to continue advising him and reminding him of Allah at intervals, so that he might correct himself and his wife.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth, sixth, and seventh questions of Fatwa no. 18448

Q 4: In a heated discussion, a man said to his brother, "I disown you and you disown me; we are no longer brothers." What is the ruling on these words that were a result of disputes over worldly matters,

(Part No. 25; Page No. 331)

not religious ones?

A: Disputes between brothers should not develop into disowning and separation like that. It is obligatory to maintain harmony and avoid feud and hatred. The words mentioned in the question are evil and the sayer must repent to Allah of them. Allah (may He be glorified) says, ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾

Q 6,7: A man complains that his step-mother insults his wife and he wants to prevent her from entering his house. Will he remain undutiful to his father if he does so? He no longer visits his father because his brothers harm and threaten him. Is he permitted to do so? It should be noted that his father cannot stop them and even ordered him to repay their offences and insults. What is the ruling on the father's stance?

A: We advise those in the question to maintain unity, reconciliation and patience over the harm they receive. If they fail, everyone should take the necessary procedures to fend off harm from themselves while still being dutiful to their parents and avoiding severing relations with them. This is how a Muslim should be; wise and have self-controlled.

(Part No. 25; Page No. 332)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8180

Q 3: i asked my sister for a loan in a time of need and then asked her to write it off and she agreed. Do i owe her anything?

A: If the reality is as you have mentioned, there will be nothing on you since she agreed to cancel your debt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 233

Q 3: Is it impermissible for a husband to help his siblings, especially if they are in dire need of assistance from any close relative after their parents?

A: It is permissible for a husband to help his siblings, it is also Mustahab (desirable) to give them the Zakah (obligatory charity) if they are needy, according to the Hadith reported on the authority of Sulayman ibn `Amir (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (Sadaqah (charity) given to the needy is a Sadaqah, but that which is given to a close relative

(Part No. 25; Page No. 333)

it is both Sadaqah and upholding ties of kinship.) Related by Imam Ahmad, Ibn Majah, Al-Tirmidhy (may Allah be Merciful to all of them).

May Allah grant us success! May Allah's Peace and Blessing be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholalry Research adn Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

No. 8989

Q: I am forty-eight years old and have four daughters whose medical treatment caused their mother and I a lot of pain. We are still suffering because of their being born deformed. We are greatly indebted because of that. Allah alone knows how we suffer to provide for our living. Some people were of the opinion that our condition makes us deserving the Sadaqah (voluntary charity). My mother died four years ago and she gave birth to sixteen children of whom I am the eldest; we are 4 sons and 12 daughters. When my mother died, I had a sister who was ten years old. I asked my father to take her to live with me and my daughters, but my old father stubbornly refused. My sister lived with him more than two years and a half during which she had a miserable experience, for my father got married more than once. He lived in Cairo and his wives are all from Cairo. Later, he brought my sister to

(Part No. 25; Page No. 334)

live with me after she had lost a lot of her education and culture. Indeed, her behavior became intolerable. Before her arrival, I was living quietly with my children and their mother with nothing to turn our life upside down until my sister came. My sister, according to her own description, is very stubborn, spiteful, rancorous, etc., of the inexpressible vices. Nevertheless, my wife and I convinced ourselves that she is still young and unfortunate for not finding the person who could tell her what is right and what is not; she might be changed into a better state through the passage of days, which was not the case, as the environment she lived in during two years and half was in utter contradiction with ours. Thanks to Allah, our home is purely free of hatred, rancor, and nagging complaints. Unfortunately, my daughters began to undergo spiritual wicked sufferance and bitter disputes among each other. My wife did her best to reconcile them, but she could not stand it anymore. As for myself, I am handicapped and suffer many dangerous diseases, such as arteriosclerosis, osteoarthritis, a clot in one of my legs and gland cancer. Allah only knows how I afford the expenses of my medical treatment. I have enough problems in my life for it to be worsened by the presence of my sister. My father, may Allah forgive him, has good income. I believe I am not responsible for providing for my sister whose father is alive, although I know that she needs guidance and some one to watch over her, but I have made up my mind that there is no way that she can stay living with my family; I will return her to my father once the current semester is over,

(Part No. 25; Page No. 335)

although she was not successful due to her lacking the natural disposition for study. I say that I decided to send her to my father whom I have phoned in Cairo, Egypt. He spends nine months in Egypt and the remaining three in the kingdom collecting the rent of his properties, etc. But he refused the mere idea of taking her again and said to me that I should consider him dead. I told him that if he was dead, Allah forbid, I would have kept her in the kingdom and sent her to one of her brothers and he would provide for

her so she will be educated in the best schools, and send her to a boarding school, such as Dar Al-Tarbia (House of Education) or any other. However, he utterly refused that I send her to him and told me to do whatever I see proper for her.

I am not trying to get an answer to a social problem; rather I am discussing the Islamic viewpoint. What if I oppose my father and refuse to comply with what he wants, sending the girl to him to take full responsibility of her; will this be wrong on my side? I fear to invoke the wrath of Allah upon me. But after long thought and suffering, I can not find another solution, but to send my sister to my father or else I will have to divorce my wife and waste the life of my own daughters who are already suffering and diseased with blood pressure because of this matter.

A: If the matter is as you have mentioned, you do not have to provide for your sister,

and there is no blame on you if you send her to your father so as to ward off the suffering you and your family have.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10795

Q: Every Muslim is obligated to maintain the ties of kinship. However, there may be a problem that hinders someone from carrying out this obligation, which is stated in the Qur'an and the Sunnah (whatever is reported from the Prophet). For example, when I visit my uncle, I become forced to meet his wife and daughter who are Mutabarrijat (dressed up immodestly in violation of the Islamic dress code). Even more, I become forced to sit in their presence. The same applies to the rest of my relatives. I have, thus, severed the ties of kinship and I am waiting for an answer to this. I hope your eminence will give me your legal opinion as soon as possible.

A: Maintaining the ties of kinship is obligatory and it is Haram (prohibited) to sever them. This is based on the Shar`y (Islamically lawful) evidence, which is reported from the Qur'an and the Sunnah. However, if such maintenance will result in Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and you are able to change it, you must continue visiting your relatives to maintain these ties and change the Munkar. If you are unable to change the Munkar, abstain from visiting them in the place where Munkar takes place and maintain the ties of kinship with them elsewhere.

(Part No. 25; Page No. 337)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11620

Q: We live in the district of Sitarah in Al-Aflaj. We have an uncle who dislikes us and is fond of gossiping and backbiting. One day, he visited a family and backbit about my father, mother and brothers and sisters. He told people that we do evil deeds, which is not true, to make those people hate us. He likes to sow enmity and hatred between us and other people. Six months ago, we severed the ties of kinship with him; we can neither greet nor respect him. The following is an example of his evil behaviors. One day, my father who used to invite some relatives, was absent. My mother, not to break this tradition, invited those relatives including this uncle. During this visit, my uncle accused my mother of practicing magic with my father to make the latter hate my uncle.

(Part No. 25; Page No. 338)

Because of this incident, we hate him so much. Fortunately, our relatives who attended this invitation love us and keep good relations with us. In response, they did not believe in what he said; rather they treated him badly and made him leave before the visit was over.

My question is: Are we sinful if we sever the ties of kinship with him? How can we greet this person or deal with him? Please help us know what we should do and say about him. May Allah reward you with the best!

A: maintaining the ties of kinship is obligatory and cutting them is prohibited. However, if you think that you serve an interest by severing these ties with your said uncle due to his evil deeds with you, there will be nothing wrong with that.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 11778

Q 2: Eight years ago, my mother and my paternal uncle had a big fight. I had to leave my deceased father's house

and live at my mother's due to my uncle's bad treatment to my mother. I was 14 years old at that time. The problem is that I cut all relations with my uncle. I did not salute him, visit him or enter his house until he died. Now I regret what I did and fear Allah's punishment for my sin, although my uncle did not care for me while I was an orphan and he was my guardian. What do you advise me to do in this regard?

A: You were mistaken to sever ties with your uncle and to stop talking to him. You should perform Tawbah (repentance to Allah); may Allah accept from you and us! try to do much good to your uncle, by seeking Allah's Forgiveness for him, supplicating for him, giving charity on his behalf and keeping good relations with his children and relatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 888

Q 1: I have three full paternal aunts. The oldest lives in a house owned by the family, the middle lives with her son-in-law and the youngest lives with her husband. They have decided to sever ties with me due to a common inherited property that we owned and which they wished to sell without my permission. I have a share in this land but none of us knows their exact share. So I gave the buyer his money back and annulled the sale. Note that I do not benefit from the fruits this land yields

(Part No. 25; Page No. 340)

or profit in any way. I just left the land to them and travelled, wishing they would spend from the land's yields and live in the house, provided that they do not sell anything.

After they severed ties with me, I stayed alone and isolated myself. Now I fear Allah's punishment for severing my ties of kinship. Please give us your advice in this regard. Are those three women included among my kinship? Am I committing a sin by severing ties with them, although it is they who severed ties with me first?

A: You forbade your aunts from selling their rightful shares from their father's inheritance and this is unjust and a great transgression. Each one of them has the right to dispose of what she owns, according to Shari`ah (Islamic law). As for the severance of relations that took place, you caused it and not them. You should seek Allah's Forgiveness, make Tawbah (repentance to Allah) from this great sin and try to visit them and seek their forgiveness. Allah (Glorified and Exalted be He) commanded Muslims to maintain the ties of kinship saying, ﴿and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship).﴾ He also says, ﴿And give to the kinsman his due﴾ Scholars agreed unanimously that maintaining the ties of kinship is obligatory and severing it is prohibited. It is related by Al-Bukhari, Muslim and others on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴿Anyone who

(Part No. 25; Page No. 341)

believes in Allah and the Last Day should entertain their guest generously; and anyone who believes in allah and the Last Day should maintain their ties of kinship..." ﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 13589

Q 2: i have an old paternal aunt who is blind. Whenever i go to visit her, her family insults me a lot. i am an unmarried girl and they insult me badly; what is the ruling on this? Should i cut the ties of kinship with this family?

It is worth mentioning that I swore not to visit them again and to disconnect myself from them. Now, I do not visit them but my paternal aunt is in her deathbed and I do not know whether she is going to be well again or not.

A: If you visit your sick paternal aunt and stay patient with the harm you receive, you will be rewarded. Make Kaffarah (expiation) for your broken oath by feeding ten needy people, clothing them or freeing a believing slave. If you can not afford that, then fast for three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 342)

The second question of Fatwa no. 15632

Q 2: The Messenger (peace be upon him) said, (a person who severs the ties of kinship will not enter Paradise.) He (peace be upon him) also said, (Allah says: I am Al-Rahman (the Most Merciful) and you are Al-Rahim (the womb i.e. the source of mercy among humans.) Thus, whoever preserves your ties, I will preserve ties with him and whoever cuts your ties, I will cut ties with him.) Ties of kinship must be maintained with people like sisters, maternal or paternal aunts, nieces and the like, and we know that daughters of the maternal or paternal aunts are not permitted to uncover their faces before me.

However, we live in a remote and uncultured area where women do not adhere to Hijab (veil). When a man visits his maternal or paternal aunt, he has to shake hands with her daughters; otherwise, his aunt will rebuke him and become angry with him. Is it permissible for a Muslim to stop visiting his aunt until he finds her alone?

A: maintaining the ties of kinship is an obligation under the Shari`ah (Islamic law), and maternal and paternal aunts are among those whom a Muslim must maintain good ties with. However, if this causes harm by the presence of his aunt's daughters who are not Mahram (unmarriageable relatives) to him and he cannot stop the Shari`ah violations they commit, it will not become obligatory. A Muslim should visit his aunts at proper times in which he avoids mixing with non-Mahram women. Also, he should explain the Shar`iah rule to his aunt, that a man is not permitted to shake hands with non-Mahram women.

(Part No. 25; Page No. 343)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19133

Q 3: I have two paternal aunts who live together as they are not married. I am dutiful to them and have a good relationship with them, and they love me dearly. The problem is that my elder aunt does not offer Salah (Prayer), although she observes Sawm (Fast) and says Dhikr (remembrance of allah). I have told her that Salah is the separator between Kufr (disbelief) and Iman (belief). I have also told her many of the Hadith of the Prophet (peace be upon him) and the Fatwas of the scholars that show that someone who abandons Salah is a Kafir (disbeliever). I have explained to her that her Sawm will not be accepted if she does not offer Salah, because Iman is one of the conditions of Sawm and someone who does not offer Salah is not considered a believer. But she still does not offer Salah. I have, thus, threatened to keep away from her and said that I would not come to her house or eat her food. However, she lives with my other aunt who offers Salah, and if I leave my elder aunt and stop visiting her, I will also be severing the ties of kinship with my younger aunt. Firstly, I hope that Your Eminence will supplicate to Allah for my aunt to guide her to start offering Salah, because I love her very much. Secondly, please tell me what to do regarding this problem. May Allah reward you!

A: Continue visiting your aunt who offers Salah, and advise your other aunt to pray, and may Allah guide her.

(Part No. 25; Page No. 344)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 17641

Q 4: how can a man visit his female cousin, especially if she is married, to maintain the ties of kinship with her? Is it not permissible to visit her, being a woman? May Allah reward you for what you do for Islam and the Muslims, and make your efforts only for His sake.

A: It is desirable for you to visit your female cousins and all the relatives you are able to visit. It is obligatory on Muslims to maintain ties of kinship with their relatives, and it is unlawful to sever these ties. Allah (Exalted be He) states, ﴾And give to the kinsman his due﴿ However, you should not sit with her in Khulwah (being in privacy with a member of the opposite sex) if she is a non-Mahram (not a spouse or an unmarriageable relative). You must fulfill this right in a manner that does not contradict with Shari`ah (Islamic law) and while she is wearing Hijab (veil).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 354)

Fatwa no. 8229

Q: Due to a dispute between my nephew and me, i swore by divorce once that I would not enter his home again for the rest of my life. After I calmed down, I regretted what I did. It is worth mentioning that my daughter is his brother's wife and he is my neighbor and we pray in the same Masjid (mosque). I can not endure this situation and if something happens such as death or sickness what should I do? Could you kindly advise? Is it permissible for me to visit them in such cases? Is there an expiation to allow me to enter their homes whenever I wish or they wish? I swore with divorce only one time? Could you kindly advise? May Allah reward you!

A: If the reality is as you have mentioned, enter the house of your nephew to maintain the ties of kinship and the right of neighborhood. If you intended to stop yourself from entering the house of your nephew, no divorce will be effective but you have to expiate for your oath. The expiation is: Feeding ten needy people, or clothing them, or freeing a believing slave, and if you can not afford that, then fast for three days. But if you intended to divorce your wife, one divorce will be effective. You may take your wife back in marriage as long as she is in her `Iddah (woman's prescribed waiting period after divorce or widowhood) if your divorce was not the third.

(Part No. 25; Page No. 346)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8344

Q: I had a misunderstanding with some of my relatives despite the strong friendship we had. They are my cousins and in-laws at the same time. We severed ties with each other, to the extent that my children do not know their maternal grandfather. The women in our family think that we have become their enemies. I visit them, but they do not return my visits. Am I considered sinful if I stop visiting them, as they have not visited us in fourteen years? Please advise.

A: Maintaining the ties of kinship is obligatory, and severing them is one of the major sins. Allah (Exalted be He) states, ﴾Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk﴿ He also states, ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ until His statement, ﴾And give to the kinsman his due and to the Miskîn (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabarî)﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ ﴾And if you (O Muhammad صلى الله عليه و سلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allâh will give me and I shall give you).﴿

(Part No. 25; Page No. 347)

It was authentically reported on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾ anyone who likes that their sustenance should be expanded and their age may be lengthened should maintain the ties of kinship. ﴿ Narrated by Al-Bukhari and Muslim. It was authentically reported on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾The one who maintains ties of kinship is not one who repays good with good, but is the one who joins the ties of kinship when they are severed.﴿ Narrated by Al-Bukhari. It was authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) stated, ﴾The tie of kinship is suspended to the Throne and says, "Anyone who unites me Allah will unite him, and anyone who severs me Allah will sever him."﴿ Narrated by Al-Bukhari and Muslim.

There are many Ayahs and Hadith that stress maintaining the ties of kinship and warn against severing them. You have to visit your relatives as often as possible, even if they do not return your visits. You must treat them well, even if they treat you badly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman

`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18658

Q: My father's cousin is about 70 years old and I want to bring him to live with me and my children, since he has no kin other than me and my younger brother. He is very old and no longer has any desire to marry, and also suffers periods of amnesia. He underwent some tests at the Hospital in Jeddah and doctors concluded that he suffers cerebral atrophy that causes loss of memory. He sometimes gets lost when returning from the Masjid (Mosque). Doctors said that his case is incurable - unless Allah wills otherwise.

What is the ruling on bringing this man to live in my house among my children and wives? He needs someone to look after him and there is no one to do so except me. It is so bad that he may ask where someone is though the person is sitting with him.

A: If the case is as has been mentioned, there will be no objection to your father's cousin coming to live with you in your home, as there is a necessity for him to do so. It is a good deed and you will be rewarded for it - In sha'a-Allah (if Allah wills). However, it is obligatory on your wives and daughters to wear Hijab (veil) before him and avoid Khulwah (being in privacy with a member of the opposite sex) with him since he is Ajnaby (man lawful for the woman to marry) for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4917

Q: My maternal uncle died three years ago and left a wife and three daughters. Two of them are about twenty years old, and he left a sixteen-year-old son. How can I join ties of kinship with them, bearing in mind that the daughters and their mother do not observe the Islamic dress code? Is it sufficient that my mother and sister visit them?

A: joining the ties of kinship means being kind and compassionate with relatives, helping, and visiting them. With regard to you, it is not permissible for you to shake hands with your uncle's widow and daughters or to be in privacy with any of them. It is sufficient to greet them with Salam (peace) without shaking hands. You should advice them and point out to them that it is obligatory upon them to wear Hijab (veil) and observe the Islamic dress code.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9218

Q 3: I have paternal orphan cousins to whom I want to give some money, but their mother refuses and claims that they are not in need of anything. Praise be to Allah, they receive their father's pension of 2,700 Riyals.

(Part No. 25; Page No. 350)

The question is, are we to blame if we do not give them anything? I want to help them for the Sake of Allah (Glorified and Exalted be He) without the mother's knowledge, since they are all very young; the oldest is only six years old. Moreover, their mother takes money from people whom she does not know. Guide me on how to solve this problem. May Allah reward you!

A: If the case is as you have mentioned, you will not be to blame In sha'a-Allah (if Allah wills). However, you should try to join ties of kinship with them, if possible, by sending them suitable gifts that their mother will accept. May Allah double your reward!

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4270

Q 2: My maternal uncles are Multazims (practicing Muslims). They and their wives offer Salah (Prayer) regularly; however, a disagreement occurred between them and my father. When they intended to resolve it, they wanted to take a false oath, and we knew that it was a false oath. After they performed Wudu' (ablution) and brought the Mus-haf (Arabic Qur'an) to swear by it and deceive the people, my father refused to allow them to swear. Later, the problem was resolved, but we have distanced ourselves even more

(Part No. 25; Page No. 351)

because of this false oath. Should I maintain my relationship with them or sever it? I have been boycotting them for more than three years and I have prevented my mother from going there all this time, because they have opposed Allah and His Messenger. What is the ruling on this?

A: You should not abandon them, but rather join ties with them in the future and apologize for your shortcomings in the past. This will bring much goodness, such as strengthening relationships, removing grudges, feeling compassion, obliterating sins, gaining rewards and maintaining the ties of kinship. However, you should continue to advise them to perform Tawbah (repentance to Allah) for the falsehood they committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8774

Q: My mother suffers an illness that disabled her and made her unable to practice her marital life with my father. My father sought treatment for her inside and outside the Kingdom but it was of no avail. Accordingly, my father had to marry another woman for fear of committing Zina (premarital sexual intercourse and/or adultery). Praise be to Allah, he enjoys good health and we - his sons - agree to his marriage. It is noteworthy to mention that my father continues to care for my mother in a respectable and honorable manner.

(Part No. 25; Page No. 352)

One day, my younger maternal aunt came to our house and asked us to bring our mother to stay with her for a month so that she could look after her medication and take care of her.

Afterwards, my aunt learned of my father's marriage. One month later, we asked her to bring our mother back as she had not gotten any better. Thereupon, she insistently refused because she and some of my maternal uncles do not accept my father's marriage.

When we asked our aunt why she disapproved of my father's marriage, she said that it would be better if he committed Zina rather than marrying another woman; for in this case he alone would bear the sin (of doing this).

Some of my maternal uncles said, were it your father who was sick, would our sister [the wife] have the right to ask for divorce and marry another man?

Our mother was taken from them by force fearing that my father would divorce her. Consequently, I was about to hit my aunt when an argument with her and my uncles, but I sought refuge in Allah from the Satan and - praise be to Allah - I refrained from doing so. We are now living at rest happily with our mother. However, one week after the fight; I went to my aunt and apologized to her in order to maintain ties of kinship, but unfortunately she refused to greet me. Two weeks later; I visited her again and she greeted me with a cold heart.

It is worth mentioning that I live in Ibqiq, but my aunt and uncles

(Part No. 25; Page No. 353)

stopped visiting us at our house there unless I return to our house in Al-Ahsa', despite that I live with my father and my brothers in the same house in Ibqiq while they (my aunt and uncles) live in Al-Ahsa'. My second house in Al-Ahsa' is near to them and almost every month I go and spend three days there. My aunt comes just to see my mother and stays with her for half an hour and then leaves. Some of my uncles who still reject my father's marriage have not visited my mother for a year now. Some tend to visit her every one or two months. Also, my aunt no longer visits us in our house in Ibqiq even if she does not see her sister for a long time. In the past, she used to visit our

mother at least every two or three weeks. Accordingly, I would like your Eminence to provide me with an answer to the following questions:

1- What should our position be as nephews to uphold the ties of kinship with my aunt and uncles given that they now do not respect my father, or even hear his name? Should we maintain our ties or boycott them until they work the situation out with my father? I should mention that my father has never asked us to boycott them but I have no heart for visiting them while they show no respect to my father. Apart from this, they do not welcome me as usual i.e. with open hearts; not to mention that I have sought reconciliation between my father and them in hope of maintaining family bonds, but to no avail.

2- What is the ruling on the permissibility of marrying four women? When it becomes permissible for a Muslim to marry four women?

3- What is the punishment of the one who commands or recommends committing Zina - I seek refuge in Allah - to prevent someone from taking a second wife?

4- Evaluate the position of my uncles and aunt towards this issue; are they right or wrong in their response to my father's act?

A: If the case is as mentioned:

First: You should maintain the ties of your kinship i.e. your aunt and uncles, even if they boycott you, do not return your visits, or greet you inhospitably. Thus, you will have the reward of upholding the ties of kinship and they will bear the sin of boycotting you.

Second: Polygyny is permissible for one who can fulfill his wives` obligations, and is not likely to be unfair to them at home.

Third: One who rejects polygyny, advises against it, or feels that it should not be practiced even if it results in Zina is wrongful and sinful for saying this and advising others to do this. They must repent to Allah, seek His Forgiveness, and take back what they have said and recommended.

Fourth: If the case of your aunt and uncles is as you have mentioned, they are mistaken in severing their ties of kinship and remaining angry at your father and his children.

May Allah grant us success! May peace be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11203

Q: I have a maternal uncle who is blind, deaf, and dumb. moreover, he does not offer Salah (Prayer); he does not know how to offer it, and cannot understand what we tell him about Salah. What should we do? Can I offer Salah on behalf of him? Please advise, may Allah reward you with the best!

A: The guardians of your uncle and you are required to try to inform him about Islam, its pillars and rulings by using whatever possible means. For example, you can teach him to read by touch and similar reading techniques. As for offering Salah on his behalf, it is not permissible for a person to offer Salah on behalf of another person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 12807

Q 1: Are my parents' maternal and paternal uncles and aunts regarded as maternal and paternal uncles and aunts for me and my children? Please, answer me. May Allah reward you with the best!

(Part No. 25; Page No. 356)

A: The father's maternal and paternal uncles and aunts are regarded as maternal and paternal uncles and aunts for his children and for all those who descended from him. The maternal and paternal aunts are Mahrams (unmarriageable relatives).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16472

Q: My mother is blind, but Allah has compensated her with keen insight. Her share of inheritance was kept by my only maternal uncle, but when she demanded her lawful share as prescribed he refused to give her share this year. He told her he will do so in a year or two without specifying an exact time. My mother and I then went to courts after all efforts of reconciliation failed. He utterly refused to give her the lawful share of the estate. We went to the courts and filed our suit, and praise be to Allah, my mother obtained her lawful share. As a result, my uncle reacted negatively towards my mother; he stopped talking to her from that moment on and did not come to visit us in our home. However, I went with my mother to visit him many times without a single visit on his part. I always reminded my mother of the Prophet's statement (a breaker of ties of kinship will not enter Paradise.) It happened that my mother and I intended to perform `Umrah. Thus, a week before our trip, I suggested to my mother that we should

(Part No. 25; Page No. 357)

visit my uncle, so that Allah might accept our `Umrah and she agreed. We informed my uncle and his family of the date of our journey, but they did not come to bid us farewell. Thanks to Allah, we performed the rites of `Umrah and stayed until Hajj season. During the rites of Hajj, we met my uncle and his family in Mina, greeted them and settled the matter. However, on our way back to Egypt, my uncle continued severing our ties. He did not enter our house or greet my mother in front of others or in our house. This led my mother to decide that she will never go to him again, because she is blind and he is not; therefore, it is he that should come to visit her. She even swore not to go to him again. I have lived here in the Kingdom for a long time and I have sent him many messages to which he has never responded. Kindly give me a legal Fatwa in this regard. Should I sever the ties of kinship with him the way he has with my mother?

I would like to inform you that my father advised her not to get upset; if my uncle comes to visit her, he will be welcomed, and if he does not, it will be up to him. However, my mother became ill because of this. Seven years have passed since my uncle stopped visiting us or talking to my mother. What should my mother and I do in order not to come under the ruling of the Prophet's Hadith, (A breaker of kinship ties shall not enter Paradise.)

Finally, may Allah's Peace, Mercy, and Blessings be with you!

A: You should visit your uncle and maintain the ties of kinship with him seeking Allah's pleasure. Likewise, you should encourage your mother to go to her brother, because the person who maintains ties of kinship is not

(Part No. 25; Page No. 358)

a person who repays visits, but one who visits even those who desert him. The Prophet (peace be upon him) stated, (The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds the ties is the one who does so even if they break off the relationship.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3790

Q: I read a Hadith in a book entitled "Al-Kaba'ir" (Major Sins), chapter "Undutifulness to Parents," which states that the Khalah has the same status of the mother. Which is intended here: the mother's sister or the stepmother? I am confused about this matter. I hope from Allah then from you to explain which of them is like one's mother.

A: The hadith which states that a mother's sister is equivalent to (one's real) mother (in status) is Sahih (authentic). It was related by Al-Bukhari and Muslim on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) from the Prophet (peace be upon him). The Hadith refers to the mother's sister by blood and not to the stepmother. It means that when the mother is dead, the maternal aunt takes the mother's place in taking care of the children. Calling a stepmother "Khalah" (i.e. maternal aunt in Arabic) has to do with tradition; it is not a correct naming according to Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5384

Q: My maternal aunt is around 90 years old. She owns land, real estate, and other property that she inherited from her husband. However, due to her old age, she is unable to manage her wealth and her brother and her stepsons, from her deceased husband, have been embezzling her wealth. Her brother, who was taking care of her, was taking from her money for the last 15 years before he finally forced her out of her own home. When this happened, she came to live with my mother who does not own any property and depends on me to support her. My aunt's brother has been cheating my aunt, and the little money he does give her does not even suffice to cover the cost of her medicine. Thus, I am obliged to provide for her as well as for my mother. Her brother and stepsons have even taken the flat that she used to live in against her will. After family negotiations that continued for five years, I have not been able to convince them to increase the meager monthly stipend they give her, which is not even sufficient to feed her. During these last five years while she has been living with my mother, I have been spending on her after her brother refused to let her live with him and at the same time he refused to increase her monthly stipend, which is taken from her own money. We tried to convince them

to sell some of her farmlands to provide for her needs, but because of her senility and lack of experience in such matters, she is unable to make sound decisions and refused to sell the property. To compound the problem, some of her brothers have refused to sell any of her property to cover her expenses, while others agree. In this case, we cannot sell any of her property as it would cause a split in the family in addition to the fact that my aunt, the owner of the property, is unwilling to sell anything as a result of her inability to judge what is in her best interest. In my current state, I can no longer afford the cost for her food, clothes, and medicine, as I can barely afford the needs of my mother, my poor brother, my wife, and children. My aunt has no children; she lives in Egypt, all her properties are in Egypt, and all the people concerned are Egyptian.

My question is: can I count the money that I spent on her as part of my obligatory Zakah? Bear in mind that although she is wealthier than me, her property is not at her disposal since her brother took it without her permission. Also, the money I pay in Zakah would be sufficient to provide for her needs. Or am I obliged to spend on her according to Islamic law, in which case the money I spend on her is not to be considered Zakah? It is worthy to note that I may not inherit from her if my mother dies before her, and my mother's health is getting worse day by day. Give us your advice; may Allah reward you the best reward.

A: Firstly, you should refer to the legal courts with regard to the issue of your aunt's properties that were taken from her against her will by her brothers and stepsons.

Secondly, it is not permissible to consider the money you have spent on your aunt as obligatory Zakah. Likewise, it is not permissible for Zakah money to be spent on her so long as her financial condition is as you mentioned.

Thirdly: It is not obligatory for you to spend on her, considering the fact that she is financially well off, but you should honor her and keep good ties with her as the Prophet (peace be upon him) said: ﴾The maternal aunt is like a mother.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20304

Q 2: I want to visit my maternal aunt but I fear that her daughters will shake hands with me. What is the ruling of Shari`ah on this? Should I cut relations with them?

A: you should visit your maternal aunt because it is part of maintaining the ties of kinship. However, it is not permissible for you to shake hands with her daughters because they are Ajanib (women lawful for the men to marry). You should extend Salam to them by words only. They should wear their Hijab (veil) in front of you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 21394

Q 3: I am a twenty-four-year-old man. I do not keep the ties of kinship because I do not shake hands with the opposite sex. I do not visit my uncle or my aunt in their houses because they have daughters and I do not visit my sister because she lives with her husband's family. I shake hands with my uncles when I meet them on the street. Is this permissible? May Allah reward you with the best!

A: it is permissible for you to visit your relatives as a way of keeping good ties with them. However, you should not shake hands with non-Mahram (not a spouse or an unmarriageable relative) as this entails feared temptations. There is nothing wrong with greeting them without shaking hands or being in privacy with them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 3581

Q: I have a relative who does not perform some religious duties such as attending congregational Salah (prayers), strengthening ties of kinship- except for my mother whom he is merciful to when seeing her. I hear some people say that

(Part No. 25; Page No. 363)

he breaks the fast during the day in Ramadan. He carries a document from a physician to justify his breaking the fast on the grounds that he is ill. In addition, he does not visit my father when he asks him to. Is it permissible for me to help him with regard to his wedding, bearing in mind that I would not offer such help but for his relation to me through my mother?

A: If the case is as you have mentioned, the acts of your relative will be considered of the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). You should give him advice, and if he accepts it and returns to the right way, helping him with his wedding would be an act of beneficence. however, if he does not accept advice, it will be permissible to forsake him and not to help him.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 4450

Q 1: What is the Islamic ruling if some family members are Fasiq (someone flagrantly violating Islamic law) and one of them is a devout Muslim? Should he abandon them, as he has called them to the religion of Allah, and although Muslims, they refuse to accept his advice? He said, "O Allah, I have conveyed (Your Commandments)." However, his mother holds that he should not abandon them, so he did not, but he is concerned about their fate.

A: If the case is as you have mentioned, it is obligatory for you to continue advising and guiding them for the sake of Allah and fulfilling the rights of relationship and joining the ties of kinship. If they persist (in their refusal),

(Part No. 25; Page No. 364)

abandon them for the Sake of Allah, except for the mother whom you should behave kindly towards. Nevertheless, you should not obey her with regard to abandoning them, and you should follow the Way of Allah. If you know that in staying with them you will be able to reduce their evil, and that if you abandoned them their evil would increase and their religious fate will worsen, in this case you should stay with them as long as you are not affected by the sins they commit, for in this way you would be doing the lesser of two evils and avoiding the greater of them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6165

Q: What is the Islamic ruling on one who mixes with a person who neglects prayer in congregation or does not pray at all out of laziness, smokes tobacco, shaves his beard, commits Isbal (lengthening and trailing clothing below the ankles) without arrogance or vanity, cuts the hair of the head from the back and grows it from the front. You should know that this person is a brother or a relative whom I advise but he ignores my advice and considers me a backward person. Is it Haram (prohibited) to befriend him?

A: If the one whom you befriend commits

(Part No. 25; Page No. 365)

Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and rejects your advice; rather, he holds you up to ridicule and considers you backward, then you will not be to blame if you abandon him after giving up hope of any positive response on his part. However, if you do not advise him or if you continue to mix with him after giving up that he will accept your advice, you will be to blame; unless he is one of your parents, hence you should treat him kindly, even if your advice is rejected. Allah (Exalted be He) states, ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship﴿ ... ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 7322

Q 8: What is the extent of a brother's responsibility towards his brother, sister, or either parent if any of them commits a sin and he tries to advise and dissuade them from it?

A: The Muslim should offer his sisters and brothers advice with patience and wisdom. He should instruct them

(Part No. 25; Page No. 366)

for the Sake of Allah, supporting his advice with evidence from the Qur'an and Sunnah and point out to them the rulings of religious scholars. He should not give up and continue advising them whenever possible. He should repeat it and remind them of the punishments of sinning, following the example of the Messenger of Allah (peace be upon him) and his Companions (may Allah be pleased with them). Hopefully, Allah will guide them!

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The twentieth question of Fatwa no. 9174

Q 2: My brother works in a hotel where he serves wine to customers. One day I went on a vacation to my hometown and he invited me but I refused and said to him: Your means of subsistence is unlawful. I heard that the one who eats from unlawful means, his Salah (prayer) will not be accepted for forty days; is this true? It should be taken into consideration that I talked to my brother a lot in this topic but he did not respond. It is worth mentioning that he has been working in this hotel for almost 20 years and fears to lose the retirement remuneration if he quits his job. He also fears not finding another job. He observes Salah and does not drink wine. I am confused. If I continue to refuse his food, ties of kinship will be cut. I am afraid of cutting the ties of kinship. If I respond to his request, I am afraid to nourish my body from unlawful means. Could you advise me? What is the solution to this problem

(Part No. 25; Page No. 367)

because I am very worried about this?

A: continue advising your brother and if he responds, praise be to Allah for that, otherwise abandon him for the sake of Allah and no sin will be on you if you cut the ties with him; rather you will be rewarded for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6708

Q 3: What is the ruling on a man who severs the ties of kinship with his relatives for they have no healthy relationships with his mother? They make fun of and abuse her. They have even forsaken her for more than two years. This man considers his mother's feelings. What is the solution for him?

A: He should advise and guide them to the virtue of maintaining ties of kinship, warning them against the punishment of severing these ties. He should also remind them of the relevant Ayahs and Hadith. It may be that they learn the lesson and keep these ties. If they object and persist in severing the ties of kinship and mistreat his mother, he should kindly repay their misdeeds with good deeds. It is authentically reported that the Prophet (peace be upon him) said, (The one who maintains a relationship with his relatives only because they maintain a relationship with him is not truly upholding the ties of kinship. The one who truly upholds these ties is the one who does so even if they break off the relationship.) Furthermore, you should advise your mother

(Part No. 25; Page No. 368)

to be patient and endure their harm, not to repay the evil with evil and to seek the reward of Allah.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10607

Q: I am Sudanese and I would like to inquire about certain affairs in our true religion. I belong to a family that lives in the west of Sudan. I have an elder married sister, whose husband permits her to buy and sell Khamr (intoxicants) as a source of income. I advised them that this was not permissible and that they should repent. Also, I told her that her husband must work hard to provide for their children, but they refuse my advice. One day, when I insisted that they should refrain from this, they quarreled with me, grabbed some sticks and knives to stab me, and they prevented me from visiting them. However, for the sake of our relationship and in application of the Hadith of the Messenger (peace be upon him), ﴾The believer who intermingles with people and endures their harm is more rewarded than the believer who secludes himself from people and does not endure their harm.﴿ (Related by Al-Tirmidhy). I still visit them to maintain the ties of kinship. They felt that they were wrong, especially when I went to visit them on the day of `Eid and asked them to forgive me. However, I do not eat or drink

(Part No. 25; Page No. 369)

the food they offer me; rather, I just greet them and return home, as I am a student at the faculty of engineering. However, one day, some of our relatives asked me to drive them to my sister's house which was on a Monday, it should be mentioned that I am used to fasting Mondays and Thursdays, so they offered me some water to break my fast, and I was forced to drink as I felt shy to refuse in front of our relatives. This is how I feel, as a stranger among them.

The question is: Should I eat or drink from the food and water they offer me, or would it be Haram (prohibited)? They always host me, but I doubt this food, for it comes from a Haram source (the earnings from selling Khamr). They use the money they earn to support themselves. In the past, I did not accept anything from them, therefore, I hope that you will advise me, may Allah bless you. I would like to inform you also that I belong to (Al-Tawhid) group in Sudan (Ansar Al-Sunnah Al-Muhammadiyah Group), and I find that most of my family and relatives tend to hate and abuse me, but I do not abandon them so as to maintain the ties of kinship. If their harm increases, should I abandon them or not?

A: You have done well by advising your sister and her husband to avoid selling Khamr, and you have indeed fulfilled your duty. As for their food, if you are certain that the food presented to you comes from the earnings of selling Khamr, you should not eat from it because it is unlawful money.

(Part No. 25; Page No. 370)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 10818

Q 3: I am a young woman and I will finish my studies at the faculty of medicine within a few months. The point is that I do not want to work, but some people tell me that I am responsible for the medical treatment of my female relatives and acquaintances who live in my area. They go on about how I have studied medicine, so I have to take care of them and ensure that they do not have to be examined by male doctors. Is this correct? It may be worth mentioning that the country where I live has many professional female doctors.

A: If the case is exactly as mentioned in the question, it will not be Wajib (obligatory) on you specifically to provide medical treatment for your female relatives and acquaintances who live in your area. This is because other female doctors are available, who will undertake such responsibility. However, you may check your female relatives and acquaintances and provide medical treatment for them as a way to solidify ties with them, doing Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and being benevolent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 371)

Fatwa no. 13101

Q: My daughter who is married and lives in Sudan sent me a letter asking for advice and guidance concerning the ruling on women leaving their houses. She said that she has never left her house even to visit her relatives in compliance with the following Ayah (Qur'anic verse) in which Allah (Exalted be He) says, (And stay in your houses, and do not display yourselves like that of the times of ignorance) **(Surah Al-Ahzab, 33:33). Since I regularly recite the Qur'an, I know that there are many Ayahs all obligating the maintenance of the ties of kinship. Also, there are many Hadith all urging maintaining the ties of kinship even with relatives who sever them. Please advise, may Allah reward you with the best! Which is preferable for women: to stick to their homes and not visit their relatives or to go out for necessity and for maintaining the ties of kinship? May Allah protect you and reward you with the best!**

A: Your daughter is required to visit her Mahram (unmarriageable) relatives with her husband's permission on the condition that she leaves the house wearing the Hijab (veil) and not wearing perfume or showing her adornment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14102

Q: what is the ruling on severing the ties with some relatives, especially if

(Part No. 25; Page No. 372)

they do not respect the Islamic teachings? They invite us to shake hands with women and go to their gatherings where men and women intermix but we refuse, since this is Haram (prohibited). On the other hand, severing the ties of kinship is among the major sins. I hope Shaykh `Abdul-`Aziz ibn Baz will answer my question and relieve me. May Allah reward you well!

A: Maintaining the ties of kinship is obligatory, for Allah (Exalted be He) says, (Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk) However, do not attend their parties where men and women intermix, as long as you cannot change that evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17324

Q 1: I have some relatives who do not order their wives and daughters to wear Hijab (veil). Their men and women intermix and shake hands with one another. How can I visit these relatives, as Allah has obligated, while they are in this condition? Is it permissible to stop visiting them?

A: you should visit your relatives and advise them against the evil deeds they commit; perhaps they

(Part No. 25; Page No. 373)

will repent to Allah. However, if they refuse to listen to you, boycott them, deeming that this is an effective remedy. But if it is not, continue to visit and advise them while abhorring the evils they do. If you fear they will negatively affect you or your children, do not visit them to avoid Fitnah (temptation).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 19136

Q 5: We have some relatives whose financial condition is very weak and they have a brother who used to drink alcohol, but now this brother is sick and does not drink it. I wish to help my relatives but fear the money will reach this brother. Will I bear a sin for abstaining from helping my relatives or not?

A: you should help your relatives by giving them money and continue to advise the brother who drinks alcohol. Do not let him take the money if he will use it to drink it or commit any other sin, until he repents to Allah (Glorified be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 20114

Q 3: one of my relatives curses and calls her children names when she loses her temper. What is the Kaffarah (expiation) of such a deed?

A: It is not permissible for a believer to curse any of the creations of Allah, except those cursed by Allah in His Book or by the Messenger of Allah (peace be upon him). Moreover, it is not permissible to curse a specific living person, even if they are Kafir (non-Muslim), according to the most authentic opinion of scholars, since no one knows the end Allah has decreed for them. Anyone who curses something not to be cursed does not have to make any Kaffarah, but they should perform sincere Tawbah (repentance to Allah) and resolve not to do it again. They should remember Allah a lot, seek His Forgiveness and supplicate to Him. In addition, they should accustom themselves to say only what is good, do what is good and refrain from cursing and reviling others. This is our advice to this woman who is given to cursing. A true believer is not one given to cursing, slandering, obscenity or abusiveness. It is related on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, (A (true) believer is not one given to cursing, slandering, obscenity or abusiveness.) (Related by Imam Ahmad in his "Musnad" and Al-Tirmidhy in his "Al-Jami`"

who said it was Hadith Hasan Gharib; a good Hadith that is strange to come from this chain of narration.) It is also confirmed that the Prophet (peace be upon him) prohibited cursing and warned people against it, explaining that anyone who curses will neither be an intercessor nor a witness on the Day of Resurrection. This is also supported by what is related by Al-Bukhari and Muslim in their "Sahih" books of authentic Hadith on the authority of Thabit ibn Al-Dahhak Al-Ansary (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, (Anyone who lies and takes an oath on a religion other than Islam will be as they have professed. And anyone who kills themselves with anything will be punished on the Day of Resurrection with it. None should make a vow about something that they do not possess and cursing a believer is (as grave) as killing them.)

Moreover, it is related on the authority of Samurah ibn Jundub (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, (Do not invoke Allah's curse, Allah's anger, or Hellfire against one another.) (Related by Imam Ahmad in his "Musnad", Abu Dawud and Al-Tirmidhy who said it is Hadith Hasan (good) Sahih (authentic)).

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, (No

companion should be one given to cursing.) (Related by Muslim in his "Sahih".) It is also related on the authority of Abu Al-Darda' (may Allah be pleased with him) who narrated that the Messenger of

Allah (peace be upon him) said, ⟪Those who curse cannot be intercessors nor witnesses on the Day of Resurrection.⟫ (Related by Muslim in his "Sahih" and Abu Dawud in his "Sunan" book of Hadith.)

Ibn Mas`ud (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, ⟪Reviling a Muslim is an inequity and fighting against them is (tantamount to) disbelief.⟫ (Agreed upon by Al-Bukhari and Muslim.)

In the Messenger of Allah (peace be upon him) we have the best example and he was not one given to cursing, slandering and obscenity. It is related on the authority of Anas ibn Malik (may Allah be pleased with him) that he said, ⟪The Prophet (peace be upon him) was not a person who used to insult, use obscene language, or curse others. When admonishing one of us, he would say, 'What is wrong with him? May his forehead be smeared with dust!'"⟫ (Related by Al-Bukhari in his "Sahih", vol. 7, p. 81)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The Second Question of Fatwa no. 6316

Q2: A man is living with his sister and her husband. This man

(Part No. 25; Page No. 377)

is not very religious. He does not offer Salah (prayer) - may Allah save us from that - but he does observe the Sawm (fast), but does it without praying. It is known that a husband is obliged to provide for his household. Is it sinful to provide for someone like this man?

A: abandoning the performance of Salah is Kufr (disbelief). Based on that, the Sawm of someone who neglects Salah is Batil (null and void). If your brother-in-law is as you say, advise him, and seek the assistance of the righteous people you know in advising and guiding him. If he returns to the right path, all praise be to Allah, if not, ask him to leave your house and do not live with him or offer him hospitality, as he does not deserve such hospitality.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10578

Q 1: I am a monotheist but my household follow Al-Mirghaniyyah Tariqah which is known here in Sudan as Al-Khatmiyyah. Since I was guided to monotheism, I started calling my family to follow it but they refuse, as I am the youngest son. Is it permissible for me to leave them and start calling other people? If I do so, will I be among those mentioned in the Ayah (Qur'anic verse), ﴾O you who believe! Why do you say that which you do not do?﴿

The people I intend to call may say to me: "Go call your household first then call others."

A: continue calling your family members and you can call others as well. You are not among those mentioned in the Ayah where Allah says: ﴾O you who believe! Why do you say that which you do not do?﴿ as long as you are following the right path and calling your family and others to follow it. Allah is the Grantor of success and guidance and not you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 6872

Q 3: What should a Muslim who has a non-Muslim sibling or child do?

A: Muslims should invite their non-Muslim relatives and others to Islam and explain to them the virtues of Islam and its beneficent laws and rulings. They should emphasize that Allah will not accept from any person a religion other than Islam (submission and resignation to Allah alone) on the Day of Resurrection. Perhaps Allah will guide them through them. In the Qur'an, Allah (Glorified and Exalted be He) says: (Invite (mankind) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.)

(Part No. 25; Page No. 379)

Also, He (Glorified and Exalted be He) says: (And warn your tribe (O Muhammad) of near kindred.) The Prophet (peace be upon him) said: (The one who guides to something good has a reward similar to that of its doer.) May Allah guide you and us to attain His Good Pleasure!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 20229

Q 4: How can I assist my Hindu brother in his marriage, especially that he supported me in many situations, such as settling my debts and defending me against the Hindus who criticized Islam and my adherence to it. May I support him financially to complete his wedding ceremony?

A: There is nothing wrong with keeping good relations with your disbelieving brother through money and presents, particularly that he supported you in many situations. This requires that you give him something in return. Allah (Exalted be He) says, (Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.)

(Part No. 25; Page No. 380)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The sixth question of Fatwa no. 264

Q 6: If a Muslim passer-by finds a non-Muslim suffering from hunger and thirst, should he rescue him? Would he be rewarded for this?

A: Yes, he is permitted to rescue him. In fact, he is required to rescue him and he will be rewarded for this because of the general meaning of the following Hadith in which the Prophet (peace be upon him) said, (There is a reward for serving any animate.) (Agreed upon by Al-Bukhari and Muslim.)

Also, this good deed may have good consequences; for example, this non-Muslim may be guided to Islam when he knows that Islam orders Muslims to do good in general.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 10366

Q: My mother and my unmarried sisters live in

(Part No. 25; Page No. 381)

a village far from my residence. I want to bring them to live with me, as they have no relatives in the village except me. My mother refuses to come with me. What is the ruling if i take my sisters without my mother's permission? Will i get sin? It is worth mentioning that I have been persuading my mother for two years to bring my sisters and come with me. My intention is that I want to seek good suitors for my sisters as their chance to marry in this village is minimal. I fear the bad consequences of this matter. If I am not allowed to displease my mother, what should I do? May Allah reward you with the best!

A: If the reality is as you have mentioned, you will be permitted to take your sisters as long as you serve a benefit and avert harm. You should resort to someone who can persuade your mother to go with you even if she stays after they get married.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 382)

The first question of Fatwa no. 17639

Q 1: My father has three handicapped and mentally retarded sons. We accept this as a grace from Allah which He bestows only on His believing Servants, praise be to Allah. These three sons are my brothers and are incapable of taking care of themselves, and for this reason my mother undertakes the duty of serving them in terms of their feeding, drinking, and clothing despite the fact that they have reached the age of adolescence, and the eldest of them is 25 years old. Is it permissible for my mother to clean the body of my elder brother whose sexual organs are complete and see his `Awrah (private parts of the body that must be covered in public)? Does she incur sin when she does so out of necessity because I am not available at home to help my brothers clean themselves? Please, advise.

A: You will be rewarded for taking care of and cleaning those disabled men - In sha'a-Allah (if Allah wills). However, you should cover their `Awrah and clean it from behind a veil and while wearing gloves or covering your hands with a piece of cloth.

(Part No. 25; Page No. 383)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7503

Q 1: i got engaged to a Muslim woman who has a B.Sc. and was working on her Master's. Now she is staying home and is wearing Niqab (face veil) Alhamdu lillah [All praise is due to Allah]. Although none can verify this but Allah, I regard her a good person In sha'a-Allah (if Allah wills). However, her family has a bad reputation. We learned from their neighbors, owners of the neighboring shops, and our relatives who live in the same area a lot of shameful things. For example, her mother had a very bad reputation in her youth and her other daughter follows in her footsteps. The father has no say at home and everything is controlled by her mother. Moreover, one of her brothers is a thief and was imprisoned several times, the other is an alcoholic and drug addict, while the third is licentious. The whole family does not offer Salah (Prayer) except for my fiancée. They use obscene language and abuse the religion of Islam. They are very rude. I hesitated to propose to her as the Messenger of Allah (peace be upon him) said,

(Part No. 25; Page No. 384)

《Choose (a suitable bearer) for your sperm-drops because because the line of descent will affect the progeny.》 I am very concerned about leaving her in such bad circumstances as she is subject to insults, beating, and abandoning Salah. It will be a mistake if I, as well as other suitors, abandon her.

Am I wrong for concluding our marriage?

We agreed that she will not visit her family but she was afraid that she might be undutiful to her parents. She is unaware of her mother and sister's immoral behavior. I suffer from headaches, nausea, and confusion whenever I visit them. I do not like their names to be mentioned to me. Marriage will be consummated soon, In sha'a-Allah. I hastened to prepare for marriage, although it cost me a lot, in order to save her from them and so that I would not see them. How can I visit her family or let her visit them while they mock at the Qur'an, Islam, and Muslim scholars? Alhamdu lillah, she will not go out of the house except in my company In sha'a-Allah. Will she be undutiful to her parents if she obeys me when I ask her not to visit her parents? Please advise.

(Part No. 25; Page No. 385)

A: If the matter is as you have described, there will be no blame on you to marry her in order to save her. You should advise her family using fair preaching. You have to visit them to enjoin the good and forbid the evil. However, if they do not respond, you should abandon them for fear of Fitnah (temptation) and to avoid evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18109

Q: Ten years ago, I married a Christian woman who embraced Islam before concluding the marriage contract. She bore me four children. During the holidays, she wants to see her father and brothers. I permit her to visit them, but she also wants to visit her other relatives and I fear that the children may see them committing acts which oppose the teachings of Islam on which they have been raised. Is it right or wrong to prevent her from visiting her relatives? It is worth mentioning that she visits her parents and by the Grace of Allah (Glorified and Exalted be He) her mother has embraced Islam. Some of her relatives want to visit me in my house; should I permit them or not?

A: It is permissible for your wife to visit her non-Muslim father and relatives, unless

(Part No. 25; Page No. 386)

you fear that your wife and children may be tempted in their Din (religion); in this case you have the right to prevent her from visiting them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8727

Q: Seven years ago, I got married. From the very beginning of my marriage, I used to visit and keep good relationships with my in-laws. During `Eid-ul-Fitr (the Festival of Breaking the Fast) of the year 1404 A.H., my father and I went to my father-in-law's house to visit them and took my wife with us. Upon return, I found my wife leaving her father's house crying. She told me that her father prevented her to come with me. I took her and went to our house. On the same day, her father, mother, and brothers assaulted us in our house. They failed to beat me, but hurt my father and brother who entered the hospital to receive treatment while my in-laws went to jail. Since this day, I did not visit them for fear of

(Part No. 25; Page No. 387)

their evil treatment. Should I visit them after this incident or am I allowed not to? I wish Your Eminence would enlighten me. May Allah reward and grant you success!

A: If the reality is as you have mentioned, that your in-laws caused you to sever the ties of kinship as you fear that they may harm you, it will be unnecessary to visit them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14223

Q: Can a husband prevent his wife from visiting her brothers? They urge her to take off the Niqab (face veil) and the gloves she wears, on the pretext that she looks ugly and they cannot see anything of her body, as she is covered up from top to toe. They also tell her she is too young to do this.

A: A husband should treat his wife well, according to Allah's statement, ﴾and live with them honourably.﴿ This includes giving her permission to visit her family and driving her there.

(Part No. 25; Page No. 388)

Misunderstandings, especially in worldly matters, should not prevent him from doing so. However, if the wife's visit to her family leads to greater harms, a husband can prevent his wife from visiting her family, because preventing harms has priority over bringing benefits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 11069

Q: I married a woman who bore me two daughters. After five years of marriage, she asked for divorce and I agreed to her request. After two years, she died in Riyadh out of cancer.

My question is: Would the benefits of giving in Sadaqah (voluntary charity), supplicating to Allah, or doing any good deed in behalf of her reach her?

A: If you give in Sadaqah with the intention of being in behalf of your divorcee or supplicate to Allah for her, the reward will reach the person for whom Sadaqah or Du`a' (supplication) was intended In sha'a-Allah (if Allah wills). Moreover, you are thanked for doing her good and this act will please your two daughters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 289)

Intercession

The sixth question of Fatwa no. 1591

Q 6: Is intercession Haram (prohibited)? If I want to get employed or join a school and I use intercession for that purpose, what is the ruling on it?

A: First, if this intercession leads to depriving a person who has priority from their chance to get a job, and he has the qualifications and ability to perform the job, intercession will be Haram in this case. This entails injustice to those who deserve the opportunity, injustice to the rulers because they were deprived of competent employees who could have helped them, and injustice to the Ummah (community) because they were deprived of people who could have managed its affairs. In addition, it causes grudges, doubts and corruption in the society.

However, if the intercession does not result in denying others of their rights, it will be considered lawful or even desirable, and the intercessor will be rewarded for it in shaa'-Allah (if Allah wills). It was authentically reported from the Prophet (peace be upon him) that he said, ﴾Help and recommend, and you will receive the reward for it. Allah will bring about what He will through His Prophet's (peace be upon him) tongue.﴿

(Part No. 25; Page No. 390)

Second, schools, institutes and universities are public facilities for the Ummah where people can learn what benefits them in religious and worldly affairs. There is no one who has priority over the other on any other basis except intercession. If the intercessor knows that this intercession results in the deprivation of a more deserving person, whether regarding competence, age or priority from an opportunity, it will be prohibited due to the injustice it leads to, and the grudges and corruption it causes in the society.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6822

Q: A habit called Al-Jahiyyah or Al-Zawrah is common amongst some tribes. According to such a habit, when a man wishes to marry a certain woman; he asks someone of a high rank and standing to visit the Waliy (a legally accountable person acting for a woman asked for marriage) with him. He may ask the chief of the tribe to do so and such a request is usually granted. The host thus welcomes his guests, slaughters a sacrifice, and invites them to eat. The chief of the tribe, for instance, says: "I will never eat from your food unless you agree to the matter that I am here for."

(Part No. 25; Page No. 391)

The host tries to make them eat but they refuse unless he conforms to their request. Accordingly, the Waliy feels compelled to accept their proposal and marries his daughter to his guest though this may be against the will of the daughter or that the guest in question does not fulfill his religious duties or is of bad character. Moreover, through the same habit a man who mutually loves his wife may be asked to divorce her and he does so only to please her Waliy and to conform to this custom. Is this practice permissible? Is the intercessor in the cases mentioned above considered sinful? Please support your answer with the necessary proofs. It is worth mentioning that when a person hesitates to comply with the request of an intercessor, this may create an enmity between him and the intercessor. Guests do not eat from the food though the host has gone to the trouble of preparing it and introducing it to them. Many problems have already occurred as a result of this practice. Also, a man may propose to a woman to whom another man has already proposed and the former is given priority over the latter (who proposed first) if he seeks intercession of someone who is of a higher rank and has more prestige with the Waliy of the woman.

Please explain this matter to us in detail so that we show your Fatwa to those who practice this custom and they hopefully they will give it up.

A: it is permissible to intercede for a Muslim to help them to fulfill a need or to achieve something that they desire provided that doing so will not lead to sin and will not harm anyone. A proof for this is a Hadith which was related by Al-Bukhari and Muslim on the authority of Abu Musa (may Allah be pleased with him) who said that when a person would ask the Prophet (peace be upon him) to help him with something that he needed, the Prophet (peace be upon him) would look at people in his presence and say:

(Part No. 25; Page No. 392)

(Help and recommend him and you will receive the reward for it; and Allah will bring about what He wills through His Prophet's (peace be upon him) tongue.) However, it is not permissible to intercede for something that involves a sin or comprises inflicting any harm against others as in the cases which are mentioned in the question. In other words, a person will be considered sinful if they intercede in separating someone and his wife, or marrying a woman to someone who does not suit her, who does not fulfill his religious duties, or that she does not agree to marry to; or to propose to

a woman to whom another man has already proposed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The first question of Fatwa no. 12591

Q 1: We left our country and migrated to Makkah to guard our religion because people in our country oppose the Islamic dress and fight against the Multazim (practicing Muslim) who adheres to the Book of Allah and the Sunnah of His Messenger. We have come here to Makkah where Islam and security prevail and the Qur'an and Sunnah are practiced. My husband has been working as a teacher for three years and this year is his fourth one. Praise be to Allah, he is Multazim and always in good relation with Allah.

(Part No. 25; Page No. 393)

My husband was surprised that the current year is the last one in his contract and he vainly tried many times to renew the contract. Do we commit a mistake when we seek man's assistance? That is because I heard a Hadith that reads: (If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help.) **Does this mean that we should leave our affairs to Allah without seeking the help of humans? We live in hope of finding a job for my husband to remain in this Muslim country. In Surah (Qur'anic chapter) Al-Nisa', Allah says,** ("Was not the earth of Allâh spacious enough for you to emigrate therein?") **Please, tell us what we should do. May Allah reward you with the best!**

A: Allah (Exalted be He) orders His Slaves to cooperate in doing righteousness and having Taqwa (fearing Allah as He should be feared). He (Glorified be He) said, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)) Allah also encourages that a Muslim should help his brother fulfill his needs, because whoever fulfills the need of a Muslim brother, Allah will have his own needs fulfilled. In a Hadith, it is authentically narrated: (A believer to another believer is like a wall of bricks supporting each other.) (Related by Al-Bukhari, Muslim, Al-Tirmidhy and Al-Nasa'y.) It is permissible for a Muslim to seek the assistance of his Muslim brother during his lifetime in things that he is able to do, such as interceding with a Muslim to fulfill his interests. It is authentically narrated that the Prophet (peace be upon him) said, (Intercede and you will receive the reward for it but Allah will bring about what He wills through His Prophet's (peace be upon him) tongue.) (Related by Al-Bukhari, Muslim, Abu

(Part No. 25; Page No. 394)

Dawud, Al-Nasa'y and Al-Tirmidhy.) Thus, there is no blame on you to seek the assistance of another Muslim to intercede on your behalf in matters that are in the capacity of man.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17750

Q: The following Hadith is related by Al-Bukhari: I was informed by `Abdullah ibn Yusuf who was informed by Al-Layth who said that he was informed by Ibn Al-Had on the authority of `Amr, the freed bondsman of Al-Muttalib on the authority of Anas ibn Malik (may Allah be pleased with him) who said that he heard the Prophet (peace be upon him) stating: (Allah stated, "If I deprive my servant of his two beloved things (i.e., his eyes) and they remain patient, I will allow them to enter Jannah (Paradise) in compensation for them.") **The same Hadith is narrated by Ash`ath ibn Jabir and Abu Zhilal on the authority of Anas from the Prophet (peace be upon him).**

O my brothers in Allah's Cause! I lost my right eye as a result of being hit with a stone when I was eleven years old. My question is whether Allah will reward me in Jannah in compensation for my lost eye though my left eye, all praise be to Allah Alone, is well?

A: losing your right eye is undoubtedly an affliction that you have to believe was predestined by Allah and you must endure its difficulty with patience for Allah's Sake. On the other hand, you have to long for the reward of Allah (Glorified and Exalted be He). We hope that Allah does not deprive you from the reward which is mentioned in the Hadith quoted above though its wording refers to those who lose both eyes as their affliction is severer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 25; Page No. 396)

The fifteenth and sixteenth questions of Fatwa no. 17883

Q 15: What is the ruling on someone saying: "I wish last year could return" because last year was not as bad as the current in terms of witnessing afflictions and the death of loved ones. Is a person considered sinful for saying so?

A: It is Wajib (obligatory) on every Muslim to endure Divine Decree patiently when it involves a calamity such as the death of a loved one or relative or being afflicted by a plague etc. Accordingly, it is not permissible for a person to say: "I wish such and such did not happen." or: "I wish this year did not come." This is because the Prophet (peace be upon him) stated: (Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose hope, and if anything (in the form of trouble) comes to you, do not say: "If I had not done that, such and such would not have happened," but say: "Allah did what He had ordained to do" for "if" opens the (way) for the work of Satan.) (Related by Muslim in his Sahih (authentic) Book of Hadith). Besides, such sayings express being discontented with Divine Decree.

(Part No. 25; Page No. 397)

Q 16: What is the Shar`y (Islamic legal) way of alleviating grief that befalls someone when one of their loved ones dies?

A: It is the way that Allah (Exalted be He) mentions in the Glorious Qur'an in His statement: (but give glad tidings to As-Sâbirûn (the patient).) (Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return.") (They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.) Also, the Prophet (peace be upon him) stated: (If any servant (of Allah) who suffers a calamity says: "We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him reward for affliction, and would give him something better than it in exchange.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The seventh question of Fatwa no. 18452

Q 7: I was afflicted by many Fitnahs (trials) relating to my fiancé, family, friends, and my studies all at one time. The Fitnahs were so severe that I felt a change in my heart. Does this mean that I am no longer dutiful to Allah?

A: if a believer endures patiently the calamities and afflictions that befall them,

(Part No. 25; Page No. 398)

they will be rewarded by Allah. A proof for this is a Hadith which is narrated by Abu Sa`id and Abu Hurayrah (may Allah be pleased with them both) that the Prophet (peace be upon him) stated: (No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick they receive from a thorn, but that Allah expiates some of their sins for that.) (Agreed upon by Al-Bukhari and Muslim). Muslims have thus to accept patiently the Divine Decree, do good to people, and not be weak when they are faced with trials or afflictions. Doing so is a sign of the strength of one's Iman (Faith). On the contrary, one's Iman decreases to the same degree that one is shaken by afflictions and trials.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18296

Q: What is the ruling of Shari`ah (Islamic law) on a person who deeply hates this life and asks Allah to make him die if death is good for him? He is looking forward to this detestable death.

A: It is not permissible for Muslims to hate life and be desperate of the good and relief that Allah stores for them. In fact, they are required to endure their predestination and have confident anticipation of Allah's Recompense. Moreover, they should ask Allah (Glorified be He) to

(Part No. 25; Page No. 399)

relieve them of the calamities that have befallen them, help them, reward them for their endurance, and wait for Allah's relief. Allah (Glorified be He) says, ﴾Verily, along with every hardship is relief,﴿ ﴾Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).﴿ it is disliked for Muslims to wish for death because of some harm that has befallen them, such as a disease, distress, or the like. It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾None of you should wish for death because of a calamity which has befallen them; but if it is unavoidable to do so, let them say: O Allah, make me live so long as life is better for me and make me die if death is better for me.﴿ Also, an absolute death wish involves a kind of objection to predestination, while the wording of the Hadith denotes a kind of submission to it.

The calamities which befall Muslims in this world will be Kaffarah (expiation) for their sins if they have confident anticipation of Allah's Recompense and do not feel discontented about them. Moreover, these calamities waken the heart from its negligence and provide the afflicted with lessons for the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18981

Q: There is a person who is afflicted with trials and tribulations regarding his religion and worldly life.

(Part No. 25; Page No. 400)

For long time, he has wished to die. He takes different kinds of medications, which if he does not take some of them for many days or months, he will die. There are many means available for him to kill himself, but he fears the torment of Hell. Is it permissible for him to neglect taking his medications? He will do nothing except this.

A: You should be patient with trials and hope for Allah's reward. There are many reports related from the Prophet (peace be upon him) giving glad tidings to the afflicted believer who endures his affliction with patience. It was authentically reported from the Prophet (peace be upon him) who stated, ﴾Anyone who strives to be patient, Allah will grant him patience. No one is given a better or a larger gift than patience.﴿ (Related by Al-Bukhari and Muslim).

He (peace be upon him) also stated, ﴾Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it; and if he suffers affliction, he endures patiently, which is good for him.﴿ (Related by Muslim).

(Part No. 25; Page No. 401)

He (peace be upon him) also stated, ﴾No misfortune or disease befalls a Muslim, no worry or grief or harm or distress - not even a thorn that pricks him - but Allah will expiate for some of his sins because of that.﴿ (Related by Al-Bukhari and Muslim).

He (peace be upon him) further stated, ﴾A Muslim, male or female, continues to remain under trial in respect of life, property and offspring until he/she faces Allah, the Exalted, with no sin record.﴿ (Related by Al-Tirmidhy who classed it as an authentic good Hadith).

Along with implementing the means of recovery by taking the medications and the other things, you should increase Du`a' and urgently beseech Allah. We ask Allah to make this affliction bring about goodness and grant you health and safety, as Allah is Ever Near and Responsive.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz